THE

WISE OLD MAN

OR

A TREATISE

touching the Miſeries in-
cident both to the bodies
and mindes of Old Men.

TOGETHER
With the Cauſes of them both, as
alſo aſſured Conſolations, for the
more cheerefull vndergoing or
bearing of them.

Profitable for Old Men, for the avoyding
of miſeries, and the inioyment of happines.

And vſefull for young Men, for the
preuenting of ſuch infirmities as for
want of care be incident to the Aged.

Tranſlated out of French for the Comfort of Old
and inſtruction of young Men.

LONDON.
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of the *Roaſly Exchange*
doore. 1621.

TO

THE RIGHT VVORSHIPFVLL, VVORTHIE, REVERENDE, AND LEARNED DIVINE

Mr IOSEPH HALL, Doctor of Diuinitie and Deane of Worceſter, *the Author doth Dedicate this Tranſlation as the firſt fruit and eſſay of his* FRENCH *Studies.*

WORTHIE SIR,

This tranſlation of the ſage *Vieillard*, being the fruit of certaine vacant, and divorced houres, I purpoſed to dedicate in a ſingular reſpect

to a worſhipfull Gentleman your good friend and neighbour, Mr *Henry Archer*, late of *Thaydon Garnon* in *Eſſex*, who was well verſed in the French language But his death diſappoynted me of my purpoſe, made my pen fall out of my hand, lye ſtill and ſtirre no further, hauing then more then halfe finiſhed the Booke. The ſecond yeare after whoſe death, well weighing with my ſelfe, that it was a Worke might yeeld ſome profit to my Countrie men of *England*, I tooke vp my Pen againe, and at ſtarts and tymes finiſhed it. And then withall conſidering with my ſelfe that a good Booke in theſe dayes had need of a good man to Patronize it, I called to mind that your worthy ſelfe hauing beene in *Fraunce* and other forraine partes, might be a fit *Mæcenas* to ſupport my weake labours therein, and ſo boldly adventured to Dedicate the Patronage thereof to your good Worſhip. And I was the rather imboldened thereunto, vpon hope that for your deceaſed good friend and neighbours ſake, to whom it ſhould haue beene Dedicated,

ted, you would not refuſe it, at leaſt for the workes ſake, being a mixt Subiect of morall and diuine documents and inſtructions. And further, I hope that it will not be accompted preſumption to dedicate a good Booke to the learned and vertuous. Howſoeuer, it is my dutie to craue pardon for preſuming to dedicate it to your worſhip; my ſelfe being a man of an obſcure and humble condition. And therefore I doe further craue your pardon, that I may not make my ſelfe otherwiſe knowne vnto your worſhip, then by the two Alphabeticall letters of my name here-vnder printed. Yet haue I alwayes beene ſince I firſt knew you, and ſtill doe reſt a man which doth vnfainedly reuerence you.

T. VV.

¶ To the Reader.

AM loath to woce thee, by ſtyling thee courteous, kinde, gentle Reader, but rather deſire, that the ſubiect matter of the Booke might allure thee to read it. The French Author thereof, hath intituled it, The wiſe Old Man: *by which title, hee ſeemes to implie, that all are not wiſe that are old, which if it be ſo, hee then ſeemes to glance at our Engliſh Prouerb:* No foole to the old foole. *Howſoeuer hee leſſons both young and old what they ſhould be. As for my part, I thinke it not fitting to preface the wholeſome documents and inſtructions contained in it, which as good Viandes are offered to thy taſte, leaſt I ſhould take away thine appetite to read it, and make thee to ſurfeit*

before thou haſt fed. All that I haue to doe, and leſſe I cannot doe, is to craue thy fauourable conſtruction of that I haue done. For I modeſtly confeſſe, I haue beene too ouerweening and bold, to take vpon me to tranſlate ſo worthy a Worke, of the worthy French Author thereof, Monſieur Symon Goulart, *my ſelfe being no higher a graduate in learning, then a common Grammarian, and no better skilled in the French language, then what mine owne practiſe and ſtudy hath enhabled mee to be. But vpon the firſt reading of him, I was ſo delighted, that my fingers did euen itch to ſet pen to paper, and to vnclaſpe ſo good a Worke, which was ſhut vp from thy vſe and benefit vnder a ſtrange tongue. Make much I pray thee of him now, becauſe hee ſpeakes to thee in Engliſh, and if he ſpeake it not well, I craue thy pardon, for I am in fault, that haue taken vpon mee, to make him ſpeake our language, before I well vnderſtand his. Yet I hope I haue hit of his meaning, though I vary from his wordes, as all Tranſlators muſt doe. And now I am a ſuiter for pardon, I doe wooe thee by theſe Epithites of courteous, kinde, gentle Reader, charitably to cenſure mee, for taking vpon me, to put into Engliſh ſo worthy a Worke, with ſo weake a hand: which fauour I hope I ſhall the rather obtaine at thy hands, for that I haue done it, out of a good*

will

will to thee, and not out of any skill in mee, which I doe disclaime, and therefore I desire to hide mee from thee, and not otherwise to be knowne vnto thee, then I am to the worthy Gentleman, to whom I haue beene bold to commend the patronage of this Worke.

And so I leaue thee (courteous Reader) to God, and wish thee to be with God, when thy time is to goe to him, and will still bee thy well wisher in all good things.

T. W.

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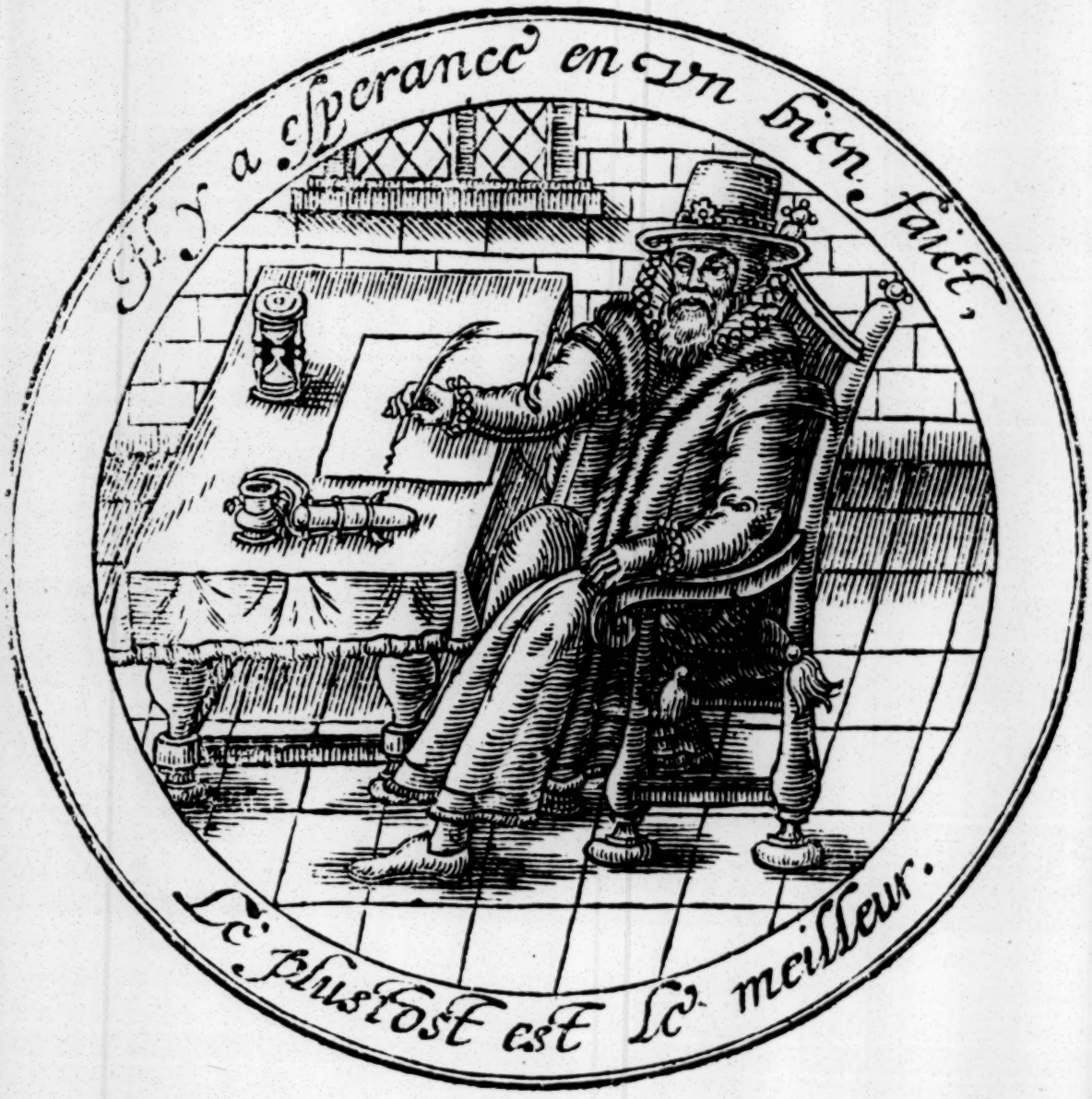
Ay mee ! I lacke but life to make my Will.
If thou hadst life it would be vnmade ſtill.



Hee that to doe, nor good, nor harme, hath no deuotion,
Differs not from a Picture but in motion.

Dum Scribo, Morior.

THE WISE VIEILLARD OR OLD MAN.

CHAP. I.

Of long life, and the desire men haue to liue long in the world.

WE labour and essay in this Discourse, that the aged person may haue his thoughts and affections somewhat more stayed and setled, then those of younger yeares, to the end to make him truely wise, by expecting and longing vntill hee may bee perfectly & euerlastingly wise in heauen. By the wisdome which we wish vnto him, no other thing is meant, then that he should meditate and exercise himselfe in pietie, iustice or vpright dealing, charity or brotherly loue, duties beseeming and requirable in the ancienter sort of persons in euery thing they doe, so long as they soiourne and make their abode here on earth. It is a thing very vsuall and common vnto vs all our life long, which is but short, to cast & imagine continually with our selues, the many difficulties and dangers are in it, and it is a wonder to see, how ingenious and witty we are to vexe and afflict our selues for triffles and things of no value.

There is nothing so much doth trouble vs, and makes old age terrible vnto vs, as the feare to depart hence, and to leaue this withering and transitory life, whereof old age is the *Catastrophe* and last concluding act, making an end of vs speedily, and may be called the sunne set of our dayes. Consider the ancienter sort of persons, and you shall obserue almost no one humour so much predominant and raigning in them, as a feruent desire to auoide all surfeitings and excesse, and to keepe a good diet, to the end to maintaine a little strength, and to hold out life, be it but for an houre, and to perswade themselues they may liue one yeare longer at the lest. Would you gladly please or flatter them; doe but make them younger in yeares then they are, by telling them they are not so old as they reckon and take themselues to be, and that there is no cause or likelihood but they may liue many a yeare longer then others, and forget not in words to extoll their experience, sufficiency, prudence, and wisedome to contriue and wade thorough great matters; you are by and by their onely man, who but you, none more made on.

It is a point of vndoubted truth that God created *Adam* and *Eue*, not onely to enioy a life for some hundred of yeares, but to liue for euer; whereupon there was fixed and imprinted in their heartt a feruent desire to liue, and not to see death. For although that masse and lumpe of dust, whereof the first mans body was formed and made, did inuest him with mortalitie, yet in regard of the likenesse and similitude which hee had with God, death had neuer seized on him, but *Adam* & all his posteritie had subsisted and continued long vpon earth, in a large and pleasant plot of ground, purposely ordained for them to dwell in (the whole world, before sin entred, being wonderfully beautifull) vntill such time as he and all his posteritie, without feeling griefe of minde or paine of body, had beene by God translated into heauen, if they had remained in the first estate wherein they were

were created. But *Adam* and *Eue* hauing wilfully ſuffered Sathan to efface and deface the image of God in them, they both, and all their naturall off-ſpring long of them, were made ſubiect vnto death, became ſtrangers to the life of God, and were called *Fleſh*; an appellation and name very fit for them. Howſoeuer this bee ſo, yet by the ſpeciall bleſſing of the Father of heauen, through the meanes and fauour of his beloued Sonne, who was ordained to be the Sauiour of all mankinde, this preſent life (how miſerable ſoeuer it be by reaſon of ſinne) is no ſmall Donation or pettie Legacy, but a moſt excellent gift of God vnto his children. I ſpeake of long life promiſed to them which ſhall beare and behaue themſelues, as they ought to doe, toward God and toward their neighbours, as is recorded in the ſecond and fifth commandement of the morall law, where the promiſes are ſet downe, whereunto that which is further added in the end of the 91. Pſalme, is referred and hath relation; That hee which vnfainedly loueth the Lord ſhall be ſatisfied with long life. But this longitude and length of life muſt not cauſe vs to forget, eſpeciall in all our troubles and trialls, that by death wee haue reſt and eaſe from our toylings and labours, and that this life of ours is a paineful pilgrimage, a Sea-voyage full of danger and perill, a mercileſſe war, ſparing none, making hauocke of all, deſeruing (by reaſon of the euills that wee ſuffer and indure in it) to bee tearmed rather a death then a life. Vpon the conſideration whereof, a certaine graue ancient Father cried out; O death, how welcome and pleaſing is thy doome and ſentence to him that is in want, to the man whoſe ſtrength faileth him, to him that is waxen very old, and is afflicted on all ſides, hauing no part of him free from paine, to the man that is at defiance and out of loue with himſelfe, and to him that hath caſt off patience and is growne deſperate! What thing is there that may bee more deſired, then ſpeedily to ſhake off, and rid vs of

The benefit of death.

The miſerable condition of life.

these chaines, to get out of the prison, and darke and fearefull dungeons and deserts, wherein wee are confined, fast tied and bound; that so wee may recouer the precious libertie to goe to our home, to dwell in the house of the Lord, and in his Palace of glory to triumph and reioyce? What doth long life bring with it, but a *Chaos* and infinite number of euills? It hath beene said many yeares agoe,

This grieuous penalty vpon old men is set,
All the day long at home to grieue and to fret.
With sorrowes and woes they are compast about,
Still one paine or other they are neuer without.
They consume and weare old, as they goe mourning in blacke,
And so at last with griefes heauy load, away hence doe packe.

But he that hath liued well, although he die when he is but twentie yeares old, ought to haue his tombe erected and placed with the oldest and wisest, and with great ioy and applause to haue this for his Epitaph.

I haue liued long enough, and am content here to lye,
Because nature is pleas'd I should so soone dye.

But that man knowes well what it is to liue, whose care is not altogether for himselfe, but how hee may liue to please God, and to benefit and do good to his neighbours, in whom Iesus Christ liueth, who hath not so great a care of any one part of his life, as he hath for his whole man, and for euery part thereof. Verily it is a strange thing, and not much to be approoued or commended, that we are so many wayes carefull for this present life, and to pranke vp and mainetaine our selues in this world, and make so small account of our better part, which so much concernes vs, to wit, our soule, the welfare and good health thereof. Whereof *Dauid* seemeth to make high account, as is euident in the 34.

Psalme,

Pſalme, when he asketh this queſtion, Who is he that deſireth long life, and loueth long dayes to ſee good? Keepe (ſaith hee) thy tongue from euill, and thy lippes from lying talke and equiuocation; turne aſide from that which is euill, and doe the thing that is good, ſeeke peace and purſue it. And when he ſpeaketh of life, hee vſeth a word, which according to the *Idiom* and propriety of the language wherein he ſpake, may be tranſlated *liues*; to put vs in mind, that we ſhould not reſt vpon, and content our ſelues, with that life, which is common with vs and the Plants and beaſts of the fielde, but that our thoughts ſhould bee eleuated higher to that other life, which is guided by reaſon, and is indeed worthy to be called life, without which we ſhould bee more wretched & miſerable then the beaſts. Verily the ſenſual ſeruile and brutiſh life is nothing worth, and not greatly to be regarded. What glory can it bee to vs, or how ſhould wee place our felicity in ſuch a life, wherein the beaſts & euery Idiot and *Lourdaut* may braue it aſwel as wee, and haue as great priuiledge and commoditie and much more. Let vs carefully looke to, and ſet our affections vpon that life, by which our better part, the ſoule, hauing as it were ſequeſtred and eſtranged herſelfe from all tranſitory things is lifted vp vnto God, cleaueth faſt vnto him, and by his Spirit is nouriſhed, comforted, and fed vnto the hope of eternall life. This is the life that the Prophet willeth vs to be in loue withall, and enamoured of, to the poſſeſſion and fruition whereof, wee are regenerated by the incorruptible ſeed of his word, who hath aboliſhed death, and by the Goſpell brought into the world life and immortalitie. For the caſe being thus decreed, that all men muſt once die, and euery one of vs hauing daily before our eyes foure aſſured witneſſes, that beare record of our mortality, and that die we muſt; our owne naturall frailty, diuers accidents and miſchances that may happen to vs, many ſurfeitings and diſtemperatures, and olde age at laſt;

how can we ſufficiently aggrauate and diſplay the miſery and vanity of man, who doth not raiſe himſelfe higher then theſe earthly things, and mindeth, and thinketh vpon nothing ſo much as vpon this dying life, or rather a liuing death. That which the heathen Philoſophers and Naturaliſts write of long life, and the meanes to prolong it, will helpe vs little or nothing at all, and at no time can aſſure & comfort the conſcience.

Some of them thinke that men may liue longer in hote countries then in cold; others are of opinion, that the Northerne and colder climates are beſt to maine-taine health and long life, and *Galen* is perſwaded that the ayre of *Aſia Minor* in the Eaſt parts is a more temperate countrey to liue in then any other. But theſe wiſe men doe further obſerue, that beſides a good ayre, many other things are requiſite, as to keepe a good diet, to vſe reſt and exerciſe at due houres, to purge ſometimes and to euacuate the excrements and groſſe humours of the body, and ſometimes to forbeare it, to haue the mind merrily diſpoſed and free from perturbations and paſſions. But admit all theſe helpes ſhould concurre, which ſeldome happens, what man is ſo ſimple and vnaduiſed, be he neuer ſo young, to aſſure himſelfe in the morning when hee riſeth, to liue to goe to his bed at night? What man is there by keeping a good diet, and liuing temperately, and by following the rules and preſcriptions of Phyſicians, is able to make himſelfe continue and laſt ſo long as a Date or Cypreſſe tree, or to liue ſo long as a Rauen, a Stagg, or a baſe creeping worme?

Many haue compoſed and ſet forth bookes, wherein they treate how a man may preſerue health, and *Galen* reporteth of one *Antiochus* a Phyſician, who contenting himſelfe to eate ſparingly three times a day, a piece of bread ſpread with hony, liued in wonderfull health and ſtrength of body many yeares. *Plinie* in his 22. Booke, Chap. 24. maketh mention of one *Pollio*, who

who liued more then a hundred yeares, and being demanded by the Emperour *Auguſtus*, how and by what meanes he preſerued ſo long the good health of his body and vigour of minde, made him this anſwere, That hee vſed to ſupple his ioynts with oyle, and to drinke the beſt wine hee could get. In his 7. Booke and 50. Chap. hee propoundeth for an example (thinking the like not to be found) of one *Xenophilus* a Muſician, who liued a hundred and fiue yeares, and was neuer in all that time ſicke, nor felt any ach or paine in his body. *Cicero* alſo in his Dialogue of old age, maketh mention of *Arganthonius* King of *Gades*, who raigned foure-ſcore yeares, and liued a hundred and twenty. But ſeeing all the time of our life, which is not imployed in well doing and vertuous actions, is to be accounted loſt, and that the greateſt part of this preſent life, vaniſheth away in miſeries, which we are forced to ſee and ſuffer. Good God, how are they to be lamented, and pittied, that haue nothing whereof they can boaſt, nor whereon to reſt and place their aſſurance, but vpon a number of yeares, and who commonly die, when as yet they haue not beto take order to liue, or when they haue no ſooner begun to be wiſe, but they are aſſoone dead?

I pray you doe we call that long, which hath an end, yea ſuch an end as euery minute wee expect and looke for? Euery man is deſirous and willing to liue long, and ſtriueth with might and maine, vſing his vttermoſt power ſtudie and care to liue long, although the time he runnes and moylingly trots vp and downe, be it neuer ſo long, compared to eternitie, is but as a drop of water to the maine ſea. To bee briefe, long life in this world is nothing elſe, but a painefull progreſſe, which makes it ſhorter and ſhorter, and at laſt makes an end of it. Let euery man then (as *Cicero* counſelleth) hold himſelfe contented with the time is appointed vnto him, by him, who hath the houre glaſſe of our life in his hand, who hath ſtinted our dayes how long they ſhall runne,

and

and hath ſet downe this for his will, that they ſhould be ſhort and miſerable, which hee hath done to this end, that we ſhould with good *Abraham* hauing our fill, full loade and backe burthen of dayes, packe away and remoue from this life, not as from a houſe of eaſe and delight, but as from a baſe beggarly Inne, making all the ſpeed wee can to goe hence, to enioy that life which is free from all feare of death, from ſorrow, errour, and falſe dealing, and is euerlaſting. O how bleſſed are they to whom God hath vouchſafed to reueale the way of life, who by and through Ieſus Chriſt haue obtained the fulneſſe of ioy, and thoſe euerlaſting pleaſures which are in Gods right hand. For although it be elſewhere promiſed, that ſuch perſons being planted in the houſhold and family of the Lord, ſhall bring forth fruit aboundantly in their white old age, ſhall bee in good caſe, alwayes flouriſhing, that their youth ſhall bee renewed as the Eagles, yet is it to be vnderſtood rather of their ſpiritual vigour & ſtrength, then of the ſtrength of the body, in which reſpect Lions, Elephants, & Eagles doe farre ſurpaſſe vs. Whereupon the ſaying of the Prophet doth conſent and agree, that thoſe which are the Lords followers, and doe attend and wait vpon him, doe renew their ſtrength, their wings doe ſpread and inlarge as the wings of an Eagle, they runne and ſhal not be wearied, they trauell and walke vp and downe, and ſhall not bee tyred nor faint, *Iſaiah* 40. 31. The might and power of God doth ſo ſupport and vphold them, that they ouercome all difficulties and hard vſage, they can paſſe ouer and vndergoe all troubles whatſoeuer by the meanes of Ieſus Chriſt, who doth aſſiſt and ſtrengthen them, and doe at laſt happily end their dayes. Neuertheleſſe, we grant and acknowledge, that God doth ſometimes ſet foorth vnto vs notable examples of hardy old men; who for their ſtrength of body, and courage of minde may be wondred at. Such a one was *Moſes*, of whom it is ſaid, *Deut.* 34. 7. that dying when

when hee was a hundred and twentie yeares old, his ſight was not dimme, neither was his ſtrength of body decayed. *Caleb* alſo, that valiant chanpion and faithfull ſeruant of God, who being foureſcore and fiue yeares old, ſaid to *Ioſhua* Chap. 14. I am as ſtrong of body as I was, when *Moſes* ſent mee for a Commander (being more then fortie yeares ſince) and I am as able to doe ſeruice in the warres, and to march and trauerſe my ground as I was then. Saint *Ierome* writeth thus to *Paul* of *Concorda*; Behold this is the hundred yeare compleate of thy life, and yet thy ſight is good thou marcheſt ſtoutly, thou art quicke of hearing, thy teeth are ſound, thou haſt a ſhrill and eloquent voyce, thy body is ſtrong and luſty, thy face ruddy and well coloured, wherat thy white haires ſeeme to enuy, and thy ſtrength is ſuch that thou art taken to bee younger then thou art, thy blood which freezeth and is cooled, dothnot hebetate and dull thy ready and quicke wit, nor the wrinkles of thy forehead make thee looke ſterne and gaſtly. We haue ſeen in our time many venerable old men, & there are to bee found many worthy Diuines, that are threeſcore and tenne, and foureſcore yeares old, whoſe age hath no whit diminiſhed their ſtrength of minde or ſharpeneſſe of wit, but that they are ſtill to this day, by their graue counſells, godly communications, and learned writings, very helpefull to their friends, and doe good ſeruice to the Church, to their Prince and Common-weale, and like *Appius* ſurnamed the blinde, ſee more apparantly what is good and behoouefull for their countrey, then thoſe that ſit neere the helme and gouernment of the State. I affirme confidently of them, that they are trees ſurely rooted and well grounded: And that thoſe verſes of *Virgill* the Poet are wiſely inuented, where he ſaith;

The life of man at the beſt, is as a vaniſhing dreame,
Old age doth furrow his forehead with ſorrowes extreame;

And after many diſeaſes, and ſore trauell without reſt,
Death comes at laſt, and lockes him vp in a cheſt.

Thoſe that curiouſly ſearch into the nature of things, haue from time to time obſerued, that wee are no ſooner borne but a certaine heat doth preſerue our naturall and radicall moyſture, which at laſt, eſpecially in old age, by extreame cold his contrary is cooled and quenched, ſo as man hath not a iot of time left him to cheriſh his vitall powers, or to maintaine the good temperature of his body, wherein thoſe of *Pythagoras* ſect did hold life to conſiſt. But to conclude with experience, and the ſaying of a wiſe man; Although the Phyſitian vſe as much art as he can to keepe vs aliue, by purging our bodies of peccant humours and diſeaſes, yet at laſt he that is to day a King ſhall die to morrow. *Plato* doth iudge,

That Common-weale miſerable and not the beſt,
Where Phyſitians are ſought to, and are in requeſt.

Phyſitians maſters of their ſtrength and wealth.

By whoſe account there is little regard to bee made of the chiefeſt townes and cities in *Europe*. But let it be our dutie in all good manner to honour and adore the ſoueraigne Phyſitian, who pardoneth all our iniquities, the fountaines and cauſes of all our miſeries and euills, who healeth all our diſeaſes, who by the hope of a bleſſed reſurrection doth ſecure our life from death, who doth compaſſe vs with louing mercies and compaſſions. Let vs pray vnto him to giue vs the true *Aqua cœlestis*. All thoſe that haue their hope in him, need not to complaine of the ſhortneſſe or miſeries of this preſent life, ſeeing that ſuch is the will of our Father in heauen, that whoſoeuer beleeueth in this ſoueraigne Phyſitian hath euerlaſting life, doth riſe againe at the laſt day, and aſwell in body as in ſoule liueth and enioyeth eternall happineſſe in the paradiſe of God.

CHAP.

CHAP. II.

Of ſuch perſons as haue liued long, namely the Patriarches before the flood.

IT is the ſaying of an ancient man, that it is a thing indifferent and not againſt reaſon, for a right good man to wiſh death, or to deſire to enioy the life preſent in this world, which to ſome is prolonged for their condemnation, and to others as a ſpeciall fauour of God: ſo as wee bee alwayes ready according as it ſhall pleaſe God to yeeld vp our life, or to keepe it ſtill. Life is to bee deſired not ſo much for it ſelfe, as for that we doe thereby attaine to the wiſedome and knowledge of many and ſundry things, eſpecially of things Diuine, for the attainement whereof, God, who is Almightie and good, beſtowed vpon the firſt Patriarches the gift of long life. The times before the vniuerſall flood had herein a great priuiledge in regard of the off-ſprings and progeny of *Seth*. For though they were intangled and cumbred with many miſeries (as from the name *Henoch* is collected, which ſignifies a man of miſery, and from the name of *Noah*, whoſe father *Lamech* gaue him that name, vpon the hope he had of ſome comfort, after many ſorrowes and afflictions) yet may it be ſaid, that the world was then in his prime and beſt dayes: At which time theſe good Patriarches were not booke learned, but all the knowledge they had in naturall Philoſophy, or in the courſe of the Starres, they got it by long obſeruation and experience, which from the grandfathers and fathers were deliuered ouer and taught to their children, and to their childrens children, as *Ioſephus* witneſſeth in his firſt booke of Antiquities, and third Chapter. Many wondring heereat, haue mooued this queſtion, whether it be likely or probable, that the Patriarches liued ſo long as nine hundred yeares and vpwards, as our firſt

father *Adam*, *Methusula*, and *Noah* did? Some curious wits, whose maner is to measure euery thing by the meat-wand, and rule of their owne ouerweening pride, who because they could not perswade themselues that the yeares of the Patriarches were composed of twelue moneths, or of three hundred threescore & fiue dayes, euery day hauing foure and twenty houres, and euery houre his ordinary minutes, haue imagined (as Saint *Augustine* reports in his 15. Booke *De ciuitate Dei, chap.* 10. & 12.) that the yeares of the first world were not reckoned according to our present computation and style, but that one of our yeares now, is as much in the ballance of account, as tenne yeare then, and they held their opinion for currant and to bee approoued, for that the people of the old world doe still to this day differ about the calculation of the yeare. For the *Ægyptians*, had their yeare of foure moneths, the *Acarnans* of sixe, and the *Lauinians* of thirteene moneths. *Plinie* the second, hauing written that the Histories make mention of two, whereof one liued one hundred fiftie and two yeares, and the other liued two hundred yeares, and of many that liued till they were eight hundred yeeres old, addeth, that the ignorance of the times gaue credit to such tales and reports, because there were of the antienter men of those times, that did shut vp and include the yeare within the seasons thereof, some of them reckoning the yeare by the summer season, others did put the summer and winter season together, and made two yeares of them both, and some of them did reckon the interuall and space from the change of the Moone, to the last day of the wayne for a whole yeere. But besides that the history of the Deluge, being heedfully looked into and examined, according to his moneths and dayes, doth confute this errour: Saint *Augustine* declareth, that such coniectures can haue no force or authoritie in this dispute, and driueth these curious disputers into a manifest absurditie. For if seuenty yeares then

then, were but ſeuen of our yeares now, *Kenan* when he was ſeuen yeares old begot his ſonne *Mahalaleel*, and *Mahalaleel*, being onely fiue yeares old and a halfe, ſhould haue had *Iared*, as *Henoch* alſo at the ſame age, ſhould haue begot his ſonne *Methuſula*. But not to ſtand and relye vpon the vaine diſputes of prophane people, who being ignorant in the Art of Aſtronomy, and Celeſtiall motions, haue inuented yeares after their owne fancy, and haue intricated themſelues in infinite errours, which time by the helpe and skill of learned Aſtronomers hath reformed and corrected. Moſt ſure and certaine it is, that after the Deluge, the whole earth, by that fearefull puniſhment of the inundation of waters, failed to yeeld his foiſon and ſtrength as before, and men being more luxurious and diſſolute of life, liued not ſo long as they did before, as appeareth by the Genealogy of the ſonnes of *Sem*, in the 11. Chapter of *Geneſis*. Preſently the yeares of the holy Patriarches did ebb and abate of their number, and in proceſſe of time, men in their manners grew worſe and worſe, ſo that at laſt in the time of *Iacob*, the age of man did ſhrinke away and decay very much, and afterward much more in the time of *Moyſes*, whereof wee may haue an inſtance and proofe in the nintie Pſalme, although the yeares there mentioned ſeeme to be abriged, and cut off for an extraordinary rod of correction to them in the Deſert. *Caius* the lawyer giueth his iudgement, that the houre-glaſſe of mans life (euen of thoſe that are of the ableſt bodies and mindes) cannot runne much longer then a hundred yeares. In the bookes of Heathen Authors, there are found notable and rare examples, and perhaps fabulous, of men that haue liued very old. The yeares of *Neſtor* are become a proueeb, by reaſon that *Homer* gaue it out that he liued thee hundred yeares. The Tragedian Poets broach it for a truth that one *Tireſias* liued ſixe hundred yeares, and *Plinie* in his 7. Booke Chap. 48. hath ſet downe a Catalogue of old men that liued to

a very great age. *Sabellicus* in his *Æneades* reporteth that in *Arabia*, men liue till they bee foure hundred yeares full out. Our French Hiſtoriographers doe celebrate the memory of one *Iohn des temps*, who had an Eſquires place vnder *Charlemagne*, about the yeare 800. and liued vntill the yeare 1124. vnder the Emperour *Conrad* the third. In our dayes there haue beene found in the Eaſt and Weſt *Indies* old men, that haue out liued two hundred yeares, and in diuers parts of *Europe*, chiefly in the temperate Clymates, but eſpecially in the mountanie countries, there be found men aboue a hundred yeares old, that are very voluble and fluent in talke and diſcourſe. But whether this bee ſo or no, all wiſe men agree in this, that although God, by his ſpeciall bleſſing, for certaine great reaſons, hath drawne out the dayes of ſome of his children to a very great length, and that oftentimes it falleth out that the wicked ſuddainly periſh, and haue their life taken away for their rebellion againſt him, as the whole race of *Cain* was ſwallowed vp of the flood, and not a man of them left aliue: Yet this earth that beares vs vp, and whereupon we tread, is not the Land of the liuing, as *Baſil* declareth in his expoſition vpon the 44. Pſal. For here, before the ſoule goes out of the body, we are often and long a dying, feele many aſſaults of death, who giues vs many a ſore blowe, & deadly wound before he kil vs out-right: firſt our infancy dies in vs, next our childhood, afterwards our youth or age of twentie or one and twentie yeares growth, conſequently our manly and middle age which is followed with old age, which changeth both vs, and our affections, making vs to liue after another manner. We ſhall then be in the land of the liuing, when wee ſhall be the ſame men we ſeeme to bee, vnchangeable, without griefe of minde, or ſickneſſe of body, not ſubiect to any corruptions, or defilements, nor frowardly liuing in ſtrife and debate. While we liue in this tabernacle of the body (as Saint *Paul* ſaith, 2. *Cor.* 5. 4.) Wee

ſigh and mourne, being heauily burthened, not that wee deſire to be ſtripped or vnclothed, but to be clothed againe, that that which is mortall in vs may bee ſwallowed vp of life. In heauen, which indeed is the land of the liuing, we ſhall be ſtripped of all that is vile, contemptible, mortall, fraile, and corruptible in vs and ſhall bee clothed with a robe of glory and bleſſed immortality. In which countrey, as Saint *Auguſtine* in ſome place ſaith, we ſhall finde true and faithfull dealing, and from whence all impoſtures, errour, and falſhood is baniſhed; as there our ioy ſhalbe a true ioy, ſo there our life alſo ſhall bee a true life. Now although the damned doe riſe againe, yet to ſpeake properly they ſhall not liue, for their life ſhall bee in perpetuall torments, and therefore are they ſtil kept aliue, that their tortures ſhould neuer haue end, that their gnawing worme die not, and that their fire of torment goe not out. That life onely is to bee accounted a life, which is both euerlaſting and happy. God hauing no purpoſe therefore, that his elect children ſhould mewe vp, or confine their felicitie within the little narrow compaſſe of a brittle and periſhing life, but ſhould ſeeke out and looke for another countrey, where they may liue at more libertie and for euer, hath beene contented to giue them a moſt aſſured teſtimony thereof, before the law, and before the flood, in the perſon of the Patriarch *Henoch*, then vnder the law in the middle age of the world, in the perſon of his Prophet *Eliah*, and in the laſt age of the world in the perſon of *Ieſus Chriſt*. Which three perſons are now gone into heauen: The firſt two as young ſchollers and diſciples, purpoſely trained vp and choſen to bee heires of eternall life, that they might bee to all others worthy witneſſes of euerlaſting happineſſe, and that the men of their times might euidently ſee and bee aſſured, by that which fell out in the liues of theſe two great perſons, (whom *Tertullian* in his Booke of the reſurrection of the fleſh ſurnameth, The white robed Saints of eternitie)

nitie) that there is another land of the liuing, where wee ſhall one day meete together as well in body as in ſoule. And as for Chriſt Ieſus our Sauiour, he as head of the Church, and as a tryumphing conquerour of death and hell, is aſcended into heauen to prepare a place in his kingdome, for thoſe that be his, & to draw vnto him at the appointed time, all the members of his myſticall body. Then ſhall be fulfilled all the words of the Prophet, mentioned in the end of the hundred and ſecond Pſalme. Thou haſt afore all times laid the foundation of the earth, and the heauens are the worke of thy hands, they ſhall periſh, but thou ſhalt endure; they ſhall waxe old as a garment: thou ſhalt alter and change them as a garment, and they ſhall be altered and changed. But thou art alwayes the ſame, thy yeares ſhall bee at a ſtay and neuer faile: the children of thy ſeruants ſhal dwell in thy preſence, and their ſeed ſhall remaine, and be eſtabliſhed in thy ſight.

CHAP. III.

Of the tree of Life, and of the tree of Knowledge of good and euill.

MOſt happy was the ſtate and condition of our father *Adam* before his fall in that excellent Garden, where his Creator had placed him. Where ſo long as he would doe that which God commanded him, hee liued at pleaſure and hearts eaſe, was in fauour with God, who created him good, he wanted neither meat nor drinke conuenient, nor any good thing. The tree of Life was a ſtrong guard to his perſon, to defend him againſt the aſſaults of old age, that it durſt not come neere to approch or ſeize on him, he needed not to feare ſickneſſe, or any outward thing to hurt or annoy him, hee had there

there perfect health of body and tranquilitie of minde. This Saint *Auguſtine* affirmes of him in his 14. Booke, *De Ciuitate Dei, chap.* 16. Let vs adde that which *Damaſcene* writes of him in the eleuenth Chapter of *Orthodoxall* faith, in theſe words; That Gods will and purpoſe, being to create man after his owne image, and to make him the prime Monarch ouer all the world, hee prepared and built him a moſt ſtately and ſumptuous Palace, where hee might lead his life in all happineſſe. And this was the Garden of *Eden*, a ſtore houſe of all ſorts of ſpices, and of all things elſe which might giue him content and delight, a place very temperate, radiant and ſhining, with a moſt cleere, wholeſome, pure and freſh ayre, ſtrewed all ouer with greene hearbes, and with moſt fragrant and ſweet ſmelling flowers; In the middeſt was planted the tree of Life, and the tree of knowledge of good and euill, to no other end but to prooue and exerciſe his obedience, and that hee might ſee that Gods will was not, that hee ſhould be diſtracted with diuers and wandring imaginations, and that his chiefeſt buſineſſe ſhould bee to prayſe and bleſſe his Creator, and to make it his ſolace and delight, to fixe his thoughts and affections on him. Theſe teſtimonies of Saint *Auguſtine*, and *Damaſcene*, doe explaine the wordes of *Moyſes*, who ſaide that the earthly Paradiſe (for ſo is the Garden of *Eden* commonly called) was not an allegoricall and imaginary Garden, or ſome Orchard hanging in the ayre, and not really in nature, but it was the ſight of a goodly countrey, ſurueyed by meaſure, had his bounds and abuttments vpon a certaine angle of the world towards the Eaſt, where *Eue* was framed and carued out of the ſide of *Adam*, and where trees and fruits did naturally growe, and was the foode by which they did liue: And this Garden of *Eden* was not the whole continent of the earth, for *Adam* and *Eue* after their fall were baniſhed and driuen out of it, to goe to ſeeke there dwelling elſewhere. All Diuines

doe affirme, that in the Hiſtory of *Adams* creation, as things are penned and ſet downe by *Moyſes*, in the three firſt Chapters of *Geneſis*, there were many myſteries contained. But it followes not, as Saint *Auguſtine* in his eight Booke vpon *Geneſis*, according to the litterall text, learnedly cleares the point, that in the ſaid Hiſtory of *Adams* firſt eſtate, there was nothing conteined but Allegories, *Ideaes*, and things myſticall: As it muſt not bee inferred vnder the collour and pretext, that the pillar which followed the people in the Deſert, was Chriſt; that there was not a materiall and naturall rocke, out of which guſhed out waters, which did naturally quench the peoples thirſt in the Deſert. If then a myſticall and typicall ſenſe bee the matter in queſtion, Saint *Ambroſe* in his fourth Volume and Tractat, Saint *Auguſtine* in his ſecond Booke vpon *Geneſis*, vrging the words of the text litterally againſt the *Manichees*, and *Damaſcene* in the place before alledged, doe alſo ſay that the Garden of *Eden* was a figure of the Paradiſe and felicity of the Church, in the middeſt whereof was planted Chriſt, the true tree and bread of life, out of which followeth riuers of heauenly and euerlaſting life: As alſo that it ſignified and made a repreſentation of the Kingdome of heauen, and to this latter ſignification our Lord ſeemes to referre, when to the Theefe vpon the Croſſe, who repented, acknowledged his Sauiour, and made ſo excellent a confeſſion of his faith, as no Chriſtian can make a better, he ſaid, This day ſhalt thou bee with me in Paradiſe, *Luke* 23. 43.

Concerning the tree of Life, Saint *Auguſtine* in his 26. Chapter of the fourth Booke, *De ciuitate Dei*, and other antient an moderne Diuines, doe thinke that the tree of Life, was ſo called, not becauſe the fruite of it ſuſtained man in life, as other fruits doe, but that (by a ſpeciall bleſſing) the fruit of it did maintaine *Adam* and *Eue* in life and ſtrength of body, that they were not troubled with any diſeaſe. They gather their expoſition

on from this, that *Adam* after his fall was by the commandement of God baniſhed with his wife out of the garden of *Eden*,& to this end that he ſhould not ſtretch forth his hand to gather and eat of the fruit of this tree, whereby hee might liue for euer. And from the Cherubins, which with a wauing and flouriſhing ſharpe edged ſword, were placed towards the Eaſt part of the garden, to keepe him from comming that way to the tree of life, *Gen.*3.22.24. Some Diuines ſaid that after *Adams* reuolt, the paſſage way to the tree of life was barrocadoed and ſhut vp, not that God feared that *Adam* after he had receiued his doome and iudgement to returne to the duſt of the earth, from whence hee was taken, could by eating of the fruit of the tree of life recouer immortalitie, but that he hauing made himſelfe a mortall creature, and loſt his dignity, ſhould haue his ſcutchion of honour taken from him and trampled vnder feet, and all the ornaments, badges, and markes of the fauour of God and immortality. For otherwiſe, to ſpeake properly, God alone is the head ſpring of life, *Pſal.*36.10. Nay he is our life and the length of dayes, *Deut.*30.20. And not any tree, nor the fruit of a tree. And wittily doth *Ariſtotle* ſcoffe at *Heſiodus*, and his other fellow Poets, who tooke vpon them to make a materiall bread and drinke for the liuing gods, which they called *Nectar* and *Ambroſia*. S. *Auguſtine* in his eight booke vpon *Geneſis*, ſeemeth out of the wordes of the text very fitly to reſolue this point of doctrine, when hee ſaith, that all the fruits of other trees were giuen to man for the nouriſhment and food of his body, but the tree of life, and the tree of knowledge of good and euill, were giuen him in the nature and quality of a Sacrament. Other Diuines, whoſe opinion I reiect not, doe hold that the tree of life was a figure of the Goſpel, and the tree of knowledge of good and euill, was a figure of the Law; that *Adam* and *Eue* by eating of the fruit of this latter tree might now come to know good and bad, vertue and vice, right and wrong,

iuſtice or iniuſtice, or by their diſobedience to God in doing that which he had forbidden them, might learne to their owne confuſion, from what an excellent ſtate they were fallen, and into what an abiſſe and bottomleſſe gulfe of confuſion they had plunged themſelues. Many ancient learned men doe write, that the tree of life did ſignifie wiſedome planted in the middeſt of the garden, that is ingraffed or infuſed into the heart of man, which is in the middeſt of his body; And for proofe hereof, they alledge the place in the third chapter of the Prouerbes, where it is ſaid, That wiſedome is a tree of life to thoſe that lay hold of it. We thinke no leſſe, but that *Salomon* in that ſentence doth allude to the tree of life in the garden of *Eden*, which was to our firſt Parents a Sacrament of the life which they had receiued of God, and which had beene perpetuated to them, if they had not rebelled againſt him; And that he doth alſo admoniſh vs, that the meanes to recouer that happy life, & to enioy Gods fauour againe, is to apply our ſelues to that ſtudy of wiſdome, which is taught vs chiefly in the Goſpel, of which S. *Paul* ſaith, We ſpeake not the wiſdome of the world, but the wiſedome of God in a myſtery, which is a hid wiſedome. 1. *Cor.* 2. 6, 7. And the ſame Ieſus Chriſt, which by God was made wiſedome for vs, is our reſurrection and life.

Concerning the tree of knowledge of good & euill, many doe wonder that it was planted in the terreſtriall and earthly Paradiſe, ſeeing it was the occaſion and materiall cauſe of the death of *Adam* and *Eue*. But Diuines, and namely S. *Baſil* and S. *Auguſtine*, doe wiſely make anſwere; That God planted no tree that was euill, neither made he death, neither did he ſet or plant any ſuch tree in the garden, to be the occaſion of mans ruine and deſtruction; but to proue his obedience, and to beget in him an habite of abſtinence, and to weane him to ſobrietie; ſo that although this tree was pleaſant to beholde, yet was it not meete that *Adam* and *Eue* ſhould

climbe

climbe it to ſatisfie their greedy appetites, but ſhould abſtaine and forbeare ſo to doe, becauſe God had forbidden them to gather and eate of the fruit thereof. To conclude with S. *Auguſtine*, The Lords will was that the reaſonable creature ſhould ſee, that he was not to be at his owne caruing and appointment, but as a creature to yeeld all obedience to his Creatour; and in yeelding obedience, ſhould finde it to be beſt for his health and welfare. Thus, then *Adams* eſtate was excellent, and aboue all things to be deſired, wherein hee abounded in all ioy, integrity, iuſtice, and holineſſe, if hee had continued in this happy eſtate wherein God created him. But after hee had eaten of the forbidden fruit, of a man iuſt, happy, and immortall, he became a ſinner, miſerable and mortall. Theſe things being ſo, wee the miſerable poſterity of *Adam*, who haue taſted of the forbidden fruit, tranſgreſſed in the thing forbidden, and by our diſobedience brought vpon vs the firſt and ſecond death, ſeperated and eſtranged our ſelues from God the author of our life, and of our good being and welfare, are exhorted and put in minde to haue our recourſe in true faith vnto that Mediatour, who by his death and reſurrection hath opened vnto vs the celeſtiall Paradiſe, who giueth vs to eate of the tree of life planted in the Paradiſe of God, Apocal. 2.7. not of a figuratiue and typicall tree, but that we might haue a right and intereſt in Ieſus Chriſt the true tree of life, and in the heauenly Ieruſalem, which is euerlaſting life, Apocal. 22.14 For in our Sauiour is the truth, and the accompliſhment of all types and figures, and whoſoeuer beleeueth in him, ſhall not come to condemnation, but ſhall goe from death to life. Vpon this ſentence S. *Paul* in the firſt Chapter of his Epiſtle to the *Romanes* 17. Verſe, doth ground this principle: *The iuſt ſhall liue by faith.*

CHAP. IIII.

What old age is, and how many ſpecies and kindes of old age there be.

THE diſloyaltie and feareſulneſſe of *Adam* and *Eue*, was the violent downefall of themſelues and their poſteritie vnto death, and vnto all the forerunners of death, as conſumption, diſeaſes, and wanne, and pale old age, which is the reſpectacle, center, and ſinke of all mans miſeries. To ſpeake properly, God onely is incorruptible, immortall, immutable, alwayes the ſame, and whoſe yeares alter not. And although it be ſaid that the ſoule of man is immortall (as Saint *Auguſtine* affirmeth in his firſt booke, *De Trinitate*) yet the true immortality is a perfect immutability and vnchangeablenes which no creature hath. In God onely there is no variableneſſe nor ſhadow of change, as ſaith Saint *Iames*, Chap. 1. 17. Verſe. Contrariwiſe, our liues are variable and ſubiect to ſuddaine reuolutions, changes, and chances, and our faire outſide and feature of body turnes to bee as a moth-eaten garment: Our dayes (as the Patriarch *Iacob* ſaid to the king of *Ægypt*) are few and euill, or weariſome vpon earth. *Galen* knowing well that old age a naturall infirmity, which could not be auoyded, did iuſtly reproue a certaine Philoſopher who braggingly gaue it out, that hee had a receipt would preſerue a man from growing old; Although, ſaith hee, old age be naturall and ineuitable, and withall further addeth, that this Philoſopher being growen to the age of foureſcore yeares dyed of a hectique feauer. At that time when Saint *Cyprian* liued, the whole world was iudged to be very much weather-beaten, to be growen old, and that all her former good dayes

dayes were gone and paſt. Behold, what this couragious Martyr of Ieſus Chriſt ſaith of the world in his tractate of death. If the old walles of your houſe ſhould ſtand totteringly, if the battlement and roofe ſhould ſhake, if the maine building ſhould leane awry, and the rafters, poſtes, groundſells, and principall timbers ſhould bee weake and rotten, all of them giuing you warning of the perill yee are in, if yee tarry in it, would yee ſtand to delay and pawſe on the matter, and not get yee gone in all haſt? The whole frame of the world doth totter and reele, and being old and neere her end, ſhee cryes out that ſhee ſtands vpon her laſt legges, and is quite downe, and you deferre to ſerue God, to ſeeke your owne ſafety and good, by preuenting thoſe euils which with her crimes are ready to fall vpon you, and may bee eſcaped if you timely giue ouer the world.

Many learned Aſtronomers haue prooued by firme and ſure demonſtrations, that the celeſtiall Planets haue altered their courſe and motions, and that the Sun is come neerer to the earth, that by his warme neighbour-hood (ſuch is the ſpeciall prouidence and will of God) the Elements, which are become weake in their influences might be the better relieued. Moſt certaine it is that the world is growen old, that Kingdomes, Common-weales, and Cities, haue their flouriſhing times, and times of decaie; kindreds alſo and whole families are rooted out, and not a man of them to bee ſeene aboue ground. and all the creatures which ſerue to our vſe, and are ſubiect to vanitie, doe after their manner groaningly deſire and looke for an end, as the Apoſtle ſaith, *Rom.* 8.20.

But to returne to our *Vieillard* or old man, who is the ſubiect of this diſcourſe, what other thing is old age then the road way to death? For ſeeing that death is a ſuffocating and quenching of the naturall heate of the body, old age makes way to him to enter and ſeize vpon the body the ſooner. The older men are, the more

weake and feeble they are in euery thing they doe and take in hand, and this weakeneſſe of old age can in no ſort be holpen and redreſſed, though wee ſtriue to doe it, by keeping the heart from faintings and failings, and in continuall motion. For life and action end both at once; it being impoſſible that the liuing creature ſhould die, ſo long as the heart receiues motion by the bodies action. Moreouer, old men, who are of a dry and cold conſtitution, are leſſe fit to vndertake many actions, exploites, or imploiments. They are not quicke enough of apprehenſion, their ſenſes fayling them by little and little, the ſynewes, lineaments, and all the members of their body doe ſhrinke, languiſh and decay, their ſight and hearing failes them, they are chapfallen, and their teeth deny to champ and grinde the bread they muſt eat. And as God hath appointed euery mans race of life how long it ſhall be, and the ſtages hee muſt paſſe before he come to the end of it, whereof old age is the laſt ſtage of all; it is not euery mans deſteny to goe ſo farre; ſome waxe old ſooner then others, ſome beare their age very well, ſome looke old and are not: So that old age muſt not be iudged by the wrinkles in the fore-head, by the white haires, by the vnweldineſſe or witheredneſſe of the body; there being on the contrary ſome very old, that haue a ruddy face and well coloured, a ſleeked and ſmooth skin, and their haire of a cole-blacke or nutt-browne colour: But it is fit rather to referre our ſelues to the wordes of the Pſalmiſt in the nineteenth Pſalme, where mention is made of the yeares of mans life, and of thoſe things which often happen therein, and of the many and manifold troubles and diſcommodities, wherewith old men are beſieged and compaſſed about.

Moreouer, the Naturaliſts and Philoſophers, haue vſed to diuide old age as it were into certaine ſpaces, paces, or progreſſes. The firſt pace and progreſſe, is from fifty to threeſcore yeares, at which age a man is

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yet lusty, strong, and youthfull, especially those men who haue beene wise to liue abstinently and continently, flying gluttony, drunkennesse, whooredome, effeminacies, excessiue painestaking, and labours more hurtfull then necessary for the welfare and strength of the body, ouermuch carking and caring, and ouer violent passions of the minde, which ouerwhelme the soule, not suffering it ro rest in quiet, or making it to goe gadding and madding heere and there to and fro, as it happeneth to the licentious, ambitious, couetous, reuengefull, irefull, froward, fearefull, and such like persons, who being tempested with disordered thoughts, and vnruly passions, are carried with the rage and fury of them, so farre out of the way of reason and besides themselues, that they can hardly hit the right way againe to the house and citie of God. And though that after fifty yeares the strength of nature doth wane, and by little and little doth abate and grow weake, yet wee see that men at that age and after, vntill they bee threescore and fiue yeeres old and vpwardes, are fit persons to bee imployed in publike places of charge and command, as well for their counsell and wisedome to direct, as for their ability and valour to execute and performe, wherof we haue infinit examples in our owne Chronicles and moderne Histories. At threescore and fiue yeares, vntill fourescore, or much about that age, old men may be fit to be counsellours of estate, and directours and gouernours of families. After this age vntill their dying day old men are fit for nothing but to sit in a chaire in their chamber, to haue their friends, seruants, and those of their house to visite them with reuerent and courteous salutations, to haue their children and grand-children leaping about them, making them pastime and sport, to be entertained with talke and discourse fitting to their weake capacities; And their part and duty is to returne them their blessing and well wishing, and to offer vp daily prayers for them and all others, wherein

they muſt bee briefe and ſhort, expecting and looking euery minute, when death will bee ſo kinde as to take them out of the world.

There is a kinde of old age ouerhaſtened, ouermuch worne and broken with ſore labour, ouermuch paines taking, watchings and ſurfettings in times paſt. Thoſe that by this meanes are become old, ſhall yet at times for the moſt part, haue perfect ſenſes and vnderſtanding, and ſhall haue their blood moderately hote, the lukewarme heate whereof they ſhall know by skill and cunning to cheriſh and maintaine: But yet their ſurfeited bodies ſhalbe tormented with ſharpe diſeaſes, and aches in their bones, which by fits at times, ſhall put them to ſuch griping paines and panges in their body, that they ſhall be able no whit at all to helpe themſelues, and their neighbours, for whoſe good and comfort they ought the more carefully to preſerue, and the better to ſee to, and to order their life, that ſo they may in peace of conſcience yeeld the better account to God. Briefly, our life may be compared to the light of a Lampe, which by little and little goes out, as the oyle that maintaines it doth waſte and conſume; or to the Moone, which as it oftentimes ſhines forth and ſhewes it ſelfe, ſo is it as often eclipſed and vnder a cloud. But we commonly ſee the moſt part of men ſweated to death with hote burning feauers: peſtilences, famines, warres, common diſeaſes, and diuers miſchances ſweepe them out of the world, before they come neere by many a dayes iourney to the doore of old age. What man would deſire to ſee the fortith part of his age, if when hee is come to be able to ſpeake, and to bee of ſome capacity and vnderſtanding, he ſhould be ſhewed in a booke all the accidents and miſchances, which from and after his infancy is, or may happen vnto him, whereof (as *Cicero* recounteth in his ſecond booke *De diuinatione*) *Dicearchus* in times paſt wrote a large Volume; But I ſuppoſe hee had great leaſure, and that all the world could not con-

containe all that might be imagined to fall out in ſome mens liues in fiftie yeares ſpace. If a man fearing God will ſeriouſly examine, what things haue paſſed in his owne life, and make a Iournall or day booke of them, whereby hee may bee brought to repent him of his follies and faults, to amend his life, to lay hold on the benefits of Ieſus Chriſt, to renounce the world, and vnfainedly to meditate and thinke vpon a better life, hee ſhall doe a worthy worke; And I would gladly counſell all wiſe old men to ſtay themſelues vpon ſuch meditations, while ſome young foppiſh, and old doting perſons ſpend their time in ridiculous and ſhamefull ſports and delights, or which doe by fowle crimes and miſdeedes deadly wound their woefull conſciences. It is recorded by *Lactantius* in his ſecond booke of Chriſtian Inſtitutions, that the old Poets did circle and incloſe the life of man within three terminations or periodes, ouer which they appointed three fatall Ladies, *Atropos*, *Lacheſis*, *Clocho*, the daughter of *Iupiter* and *Themis*, to ſpin at the thread of mans life; vnder which faigned names, was couertly vayled and ſhadowed diuers conſiderations of our condition in this world, in the firſt, middle, and laſt age of our life, whereof we purpoſe not here to moralize or declare the meaning. *Ariſtotle* in his booke of the world maketh mention, that by theſe three daughters of *Iupiter*, the ancient people of thoſe times would repreſent time paſt, time preſent, and to come; All things by them being tyed to a fatall neceſſitie, which God hath decreed to bee; againſt which the oldeſt, ſtrongeſt, and youngeſt cannot reſiſt or gainſay.

The name of Senators is deriued from the Latine word *ſenes*, which ſignifies old men, who are ſo ſtyled in honour of their experience, prudence, and wiſedome, inſeperable companions of ſuch old men, who are appointed to haue the ſuperintendency and gouernment ouer others. In the gouernment of all Churches, there is an Eccleſiaſticall Senate, or conuocation of Elders,

who being aſſiſted with the miniſters of the word, haue their eyes ſtill prying into the manners of men, to reforme and reclaime them from euill to good, and if they be good, to make them better. Theſe old men aboue all others, ought to take heed that they doe not incurre the ancient reproach and ſcandall of, *bis pueri ſenes*, which is verified in thoſe who are old in yeares, and in their manners and actions ſhew themſelues children. But as it is a rare thing to ſee a yong man ſo well ſtayed, as an old, or to doe things ſo well and wiſely as an anienter body, ſo is it a lamentable thing to ſee old men to mocke & make moes one at an other, and to make a laughing ſtocke of thoſe who are as old as themſelues, or to doe the vttermoſt they can to diſgrace them, onely to pleaſe and curry-fauour with young men: Common faults in theſe dayes, which the *Ancient* of dayes, will redreſſe when it pleaſeth him. Let vs cloſe vp this Section with a ſentence of a Romane Stoicke, who ſayth, That as he maketh not a long voyage, who is toſſed to and fro at ſea, with ſtormy and tempeſtuous windes, and doth not proceed; ſo ought we not to account that man to haue liued long, who hath not ordered his life to make a happy end.

CHAP. V.

The ſpring-head of old age, and the cauſes or occaſions of it.

MAny of the Heathen people haue ſhewed themſelues raſh, vnaduiſed, and arrogantly minded, who haue taken vpon them boldly to accuſe nature, calling her an enuious and ſpitefull ſtep-mother, which hath been willing and giuen her conſent, that man who is worthy of very long life, ſhould remaine

maine ſo ſhort a time in the world, and which is more, that he ſhould be compaſſed about and preſſed to death with millions of euills. Others haue imagined that man was purpoſely placed in the world to bee puniſhed for his ſinnes. There were many of them that maintained that life was a ſcourge and plague to man, and made great complaints againſt nature, that ſhee had caſt him into the middeſt of a raging and ſtormy ſea, ouerflowing with miſeries. Theſe, and the like diſcourſers haue reſembled thoſe, who thinke the worſe of good wines, becauſe of the lees in the bottome of the caske, or thoſe who beholding the eclipſe would maintaine the Sun to be alwayes darke. But the holy Scripture ſpeaketh otherwiſe of theſe things, as alſo the wiſer heathen people, to wit, that in ſtead of taxing and finding fault with our life, becauſe of ſome diſcommodities and troubles are in it; wee are on the contrary to acknowledge the excellent benefits, which by it are bountifully communicated and beſtowed vpon vs, by our Creatour and heauenly Father; who thereby putteth vs in minde that the glory of man doth not conſiſt ſo much in the ſtrength, faire outſide, and feature of the body; as in the endowments and gifts of the minde; As alſo that nature is not to be blamed, nor found fault with, nor vnder her name the true God, who created her, and is the author of her eſſence and being: ſeeing that (as *Chryſoſtome* declareth in an excellent Homilie of his) No man takes harme, but by and long of himſelfe; And it is agreeable to nature, that as the Ivie by winding it ſelfe about trees doth drinke vp their ſap, and makes them to die, ſo old age killes all thoſe whom ſhee doth loungly embrace in her armes. So *Ouid* ſaith;

Old age eates the iron, and makes it decay,
And Marble pillars to moulder away.

And *Horace* vpon the ſame theame addeth;

Of the diſmall day, that doth threaten with death,
Things vitall feele the ſmart, and things without breath.

It is a wonder, ſaith *Cicero* alſo, if old men bee troubled with infirmities, ſeeing young men cannot priuiledge themſelues from them, but are often enough feeble and weake. The Sunne that riſeth in the morning doth ſet at night; there is not any thing that doth increaſe and flouriſh, but it doth decreaſe, wither, and waxe old. But to come neerer to our purpoſe, let vs firſt diſcouer and lay open the remote cauſes of old age, then thoſe that are neerer and more inherent and naturall, and let vs ſhew that they are not all of a peece, and of one ſort.

Thoſe wee call the remote cauſes of old age, which are ſupernaturall, and which proceed from the diſobedience of *Adam* and *Eue*, and from the ſentence pronounced againſt them by the Lord God. For, ſo long as God was mans friend, the skie, ayre, and earth, were ſo beautifull to behold, that a fairer proſpect could not be deſired, and man himſelfe knew and perceiued how proportionably his bones and ioynts were ſet together, and how exquiſitely and perfectly hee was faſhioned, framed and made as well in body, as in ſoule. But man taking vpon him boldly to tranſgreſſe Gods commandement, and to reuolt from his obedience, had this puniſhment for his boldneſſe and rebellion inflicted vpon him, that within doores, or touching his inward man, he was not ſo well fortified with the ſpirit of God, as he was before, and abroad without doores, or touching his outward man, all his former bleſſings became curſes, as appeares by that which is contained, in the ſentence pronounced againſt him preſently after his fall. For where before he had liberty, hee was made a bondſlaue, all the paines hee was put to in that pleaſant garden of *Eden*, whereof he was owner, was onely to

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trim it and keepe it handſome, which was an eaſie worke to the hard labour hee was put to afterward; his ſleepe and reſt was diſquieted with weariſomneſſe, and diſcontentments, the Elements, and all other creatures, and things ordained for the neceſſity of this life, and which before willingly offered and did their ſeruice vnto him, were after his fall ſubiect to vanity and corruption, and began to bee enemies, and to proclaime open warres againſt this wretched Apoſtata man; For the skie was troubled with tempeſts and ſtormes, the ayre was infected with noyſome vapours, the earth brought forth thornes, thiſtles, hurtfull and venemous hearbes, and the tame and wilde beaſts ſtood with their ſeuerall weapons ready drawne, to encounter and make head againſt him. Man being then inuironed with the dreadfull wrath of God, combred with ſo many euills and miſeries, and hauing ſo many ambuſhes and traines laid for him, which hee was to paſſe and make a lane thorough, it was impoſſible, but that hee ſhould by little and little waſte his vitall ſpirits, and conſume his ſtrength, grow old, and ſpeedily come to his death, if God, of his meere good will to him, had not eaſed his ſorrowes and troubles, and mitigated his afflictions, prolonging the date of his yeares, and letting ſome liue ſo long as it ſeemeth good vnto him. *Dauid* lamenting this miſerable condition of his, ſaith in the extreame anguiſh of all his heauineſſe and troubles; There is no health in my fleſh, becauſe of thine indignation; My bones neuer leaue aking, becauſe I haue offended thee, O Lord, Pſal. 38. 4. And in another place he ſaith, My dayes are as a ſhadow which vaniſheth away, and I am as a withered leafe, aſhes haue beene my bread, and I haue mingled my drinke with teares, becauſe of thine anger and heauy diſpleaſure, and becauſe hauing aduanced mee to great honour, thou haſt caſt mee downe as low as the duſt: Pſal. 102. 10. 11. 12. Many yeares before *Dauid*, *Iob* complaines, That his dayes were like

the dayes of a hireling, moneths of vanity were giuen him for his portion, painefull nights were appointed vnto him, his fleſh was clothed with wormes, his skin was chapt, and ſhrunke away, and his daies paſſed away as ſwiftly as a Weauers ſhittle, *Iob* 7. 1. &c. Briefly, as Saint *Cyprian* ſaith, in his Treatiſe of the vertue of patience, this obligatory decree, *Thou art duſt, and to duſt thou ſhalt returne*, doth binde vs vnder hatches, and keepes vs chained in hold vntill death be aboliſhed, and we made partakers of a better life. Thus much touching the remote cauſes of old age.

Now followes the naturall and inherent cauſes of old age. As young men die vnwillingly, ſo on the contrary, old men fall of themſelues into their graues, like fruits that are ripe, and according to the courſe of nature, all things that are old, doe by little and little decline and giue way to death. Which cauſed ſome Diuines to be of opinion, that our Lord and Sauiour Ieſus Chriſt, among other reaſons, would not die of any diſeaſe, or of old age, that hee might not ſeeme to bee driuen, and turned out of the world perforce, by this naturall infirmity, which doth threaten all the children of *Adam*. As for that which is extraordinary, peculiar, and not ſo much according to nature, wee may read examples thereof in *Iſaiah* 40. Chap. 30. 31. The young men are weary and faint, yea the luſtieſt young men doe ſtumble, and fall flat to the ground; but thoſe that waite and depend vpon the Lord, doe renew their ſtrength, their wings doe ſpread, as the wings of an Eagle; they ſhall runne, and not be weary, they ſhall walke, and not be feeble and faint. And the ſame Prophet foretelleth in the 65. Chapter, concerning the reſtauration of the Church, which is ſpiritually to bee vnderſtood; That hereafter there ſhall be in Ieruſalem no more a childe of yeares, nor an old man, which ſhall not accompliſh and fill vp his yeares, for hee that ſhall bee a hundred yeares old, ſhall bee a young man. By which manner

manner of ſpeech, the Prophet would giue vs to vnderſtand, that all the children of God, ſhall come to that age and ſtature, whereof Saint *Paul* maketh mention, in the fourth Chapter of the Epiſtle to his *Epheſians*, in ſuch ſort, that they ſhall be exempt from all infirmities, wherewith children and old men are cumbred, that is, they ſhall not be children in vnderſtanding, nor poore ſilly dotardes and ſots, as thoſe are that know not Ieſus Chriſt, but liue in perpetuall ignorance, Idolatry, and beaſtly impiety. On the contrary, life prolonged vnto the prophane, ſhall bee but a preſage and forerunner of their euerlaſting accurſed condition.

But to proceed, the inherent and naturall cauſes of old age, are not all of one ſort and kinde. For ſome of them are meerely naturall, and ſleepe in our boſomes, and ſome of them be accidentall and forraine, and further of from vs. Thoſe we call meerely naturall, and which ſleep with vs, which the Naturaliſts & Phyſicians ſpeake of, to wit, our coldneſſe and dryneſſe of body; becauſe the more our radicall moyſture dryes vp, and our blood cooles, the neerer is our ſenſitiue and naturall life to an end; which haue beene the cauſe to moue ſome men to thinke, that old men were called *Senes*, which is as much to ſay as *Semineces*, men halfe dead, becauſe old men, eſpecially thoſe that are decrepit, & very much worne with age, haue cold and dry bodies. For although, they abound with excrements, and by this accident ſeeme to haue moiſt bodies, for that their naturall heat, being too much cooled, and not able to cheriſh and warme them within, the humour purgeth it ſelfe at the noſe or mouth: Yet this age is found indeed and in truth, to be cold and dry. And as death is a totall ſuffocation of the naturall heate, ſo old age doth by little and little coole and abate it; whereupon it alſo followes, that all cold and dry bodies are quickly worne out and grow old. On the contrary, young men are of hoate and moyſt conſtitutions. But euen as it is to bee

found in wines, that ſome keepe collour long, and drink briske and neate, and ſome by and by looſe collour, and drinke eagre and flat: So wee ſee ſome men waxe old, and weare out ſooner then others. And notwithſtanding, that man wheele about from this place to that, ſhifting ayres, and vſing all the wayes and meanes he can, to cheriſh nature for a while, yet his naturall heate and ſtrength doth by little and little leaue him; whereupon doth enſue to aged perſons white haires, looſeneſſe of teeth, deafeneſſe of hearing, weakeneſſe and decay of ſight, the ſhaking palſie in their hands and legges, and the chilling and ſhrinking vp of all the whole body.

This naturall weakeneſſe and dryneſſe, which by ſucceſſion of time doth inuade all bodies made of earth, or other matter; beſides, is ſeconded in many men with diuers diſeaſes, and with old age comming on, which with greater paine doth haſten it forward, and further it the more. All theſe euils may be reduced to two heads, which wee call the labours and toyles of the body diſtinctly, or both together; and intemperance. Concerning labour, it is expreſly ſet downe in that ſentence, immediately after the ſinne of *Adam* and *Eue*, which *Moyſes* doth propound in theſe wordes: The earth ſhall bee accurſed becauſe of thee, in ſorrow ſhalt thou eate of the fruites thereof all the dayes of thy life, in the ſweat of thy face ſhalt thou eate bread, &c. *Gen.* 2.17,19. And in the ninetith Pſalme it is ſaid, That we flouriſh and wither away all at once; Becauſe, as the Prophet ſaith, there is no part of our life, how ſtrong and luſty ſoeuer it bee, which is priuiledged and free from ſorrow and labour. Theſe two are the parents of old age, as euery man knowes, and there hath beene in our time young men, which being oppreſſed with extreame griefe, haue become old in a night; the toyles of the warres haue made ſome gray headed, in the prime and flower of their yeares, and it comes by kind to the men and women of ſome kindreds and families, to be ſoone

gray

gray and old. *Plinie* in his ſeuenth booke, and ſeuenth chapter writeth, That in *Albania*, ſome haue all the haire of their heads white from their infancy. I my ſelfe haue ſeene in diuers places where I haue trauelled, fiue or ſixe yong men, whereof the laſt I ſaw was in *Dauphiné*, who had all the haire of their heads, as white as a man of threeſcore and tenne yeares old.

Touching intemperance, whereof there bee diuers kindes, a vice to common in young men deſtitute of the feare of God, and very vnſeemely in old men, being the harbinger of death, and the Phiſicians beſt friend. It hath beene an old complaint, ſeeing this preſent life is ſo ſhort, fraile, and tranſitory, that men doe ſo naturally deſire to liue, and to bee ſo carefull to recouer and preſerue their health, and to that end ſpare for no coſt, nor make any bones or difficulties, to turne their tender ſtomackes into an Apothecaries ſhop of bitter and vnſauory druges: how almoſt all men by their outragious riots, and ſurfettings, doe bring vpon themſelues an irkeſome old age, doe before hand as much as in them lies, with ſharpe and violent diſeaſes haſten their death, are not wiſe till it bee too late, and neuer condemne, or finde fault with their ſhamefull luxuries and riots, till the gout is in their knees, or the dropſie doth painefully ſhingle them round, or the ſtone doth torment them, and till the exceſſes and diſorders by them committed, to the fearefull abuſe of Gods patience, haue deliuered vp their rotten and crazed bodies, into the hands of a miſerable old age. They ſhould before hand remember, and bethinke themſelues, of the old excellent Prouerb, If thou wilt bee a very old man, bee old betime. Which doth warne vs to bee carefull of our health in our youth, flying all ſhamefull and vnruly paſſions, and ſeeking by the wiſe gouernment of our ſelues, to obtaine ſuch an old age, as may bee long, ſtrong, and healthfull. Verily, it is a licentiouſneſſe not to be borne withall, or tollerated, that a man ſhould

giue his youth, as a present to the vncleane spirit, by abandoning it to impudent dissoluteness, pollutions, and ribauld impurities, promising to himselfe, that all shall goe well with him at last, and conceiting to himselfe rude and wilde *peccauies*, which deceiue and misleade him. It is a further euill, and vtterly abominable in old men, to see them so farre to haue abandoned God, their honour, their respect of others, all remembrance of their wretched condition, and of death which hangs ouer their heads; that they would still weaue a webb of new yeares for Couerlets, to hide the foule deedes they commit in horrible hypocrisie, which at last doth transforme them into prophane persons, and desperate Atheistes. If the exhortation was necessary, which the wise man hath giuen to euery young man, in the twelfth Chapter and third Verse of *Ecclesiastes*, To remember his Creatour in the dayes of his youth, before the euill dayes doe approach; what is to be said to old men, vpon whom those dayes and painefull to passe and vndergoe, because of the miseries that doe accompany them, are already come, more then halfe gone and past, and almost at an end? What a shame were it to old men to be reproached, and iustly, that they play at leap frog, vse fond courtings, and make fooliſh toyes and brauadoes, and gadde vp and downe, whethersoeuer their affections lead them, and the lusts of their eyes? It were wel done to be proclaime, and cry out with a loud voyce, Know that for all thy euill wayes God will bring thee to iudgement. O hypocrite, where art thou? canst thou hide thee from others, from thy selfe, from God thy Soueraigne? thou hast one foot in the graue, and thou wilt fetch gambols, and friskes, and caper aloft, that the world may see thou art still one of her minions, and a fauourite of her vanities.

But, let vs consider the disorder and licentiousnesse of youth, which soone enough procure a miserable old

age,

age, which beſmeare and rudely handle the ſinner and lewd liuer. The firſt diſorder and licentiouſneſſe, as Philoſophers, Phyſicians, and Diuines ſay, is found in whooredome, adultery, and ſuch like abominable ſins of the fleſh. *Ariſtotle*, in his Tractate of the length and ſhortneſſe of life, ſaith, That the males of all creatures, which b ll often with the females, are quickely old, and doe waſte and conſume their bodily ſtrength. *Galen* ſaid, that *Venus* which doth coole the blood too much, and weaken the body, is the capitall enemy of old men, and of hote complections. Long before him the holy Ghoſt hath giuen a good and wholeſome caueate, and precept thereof, by the inſtruction of *Bethſaba* to King *Salomon* her ſonne, for whom ſhee made ſo many vowes, *Giue not thy ſtrength to women, following the way which is the deſtruction of Kings.* If ſuch infamous diſorders and licentiouſneſſe bee inſupportable and perilous in young men, how much more in old men, who are obliged and bound to remember the holy ſtatutes, and ordinances of their Soueraigne? who in his inuiolable law ratified, vnder great paines and penalties, cryes out; Thou ſhalt not be a fornicatour; Thou ſhalt not commit adultery; God will iudge whooremongers and adulterers, and ſuch perſons ſhall not inherite the kingdome of heauen. Wiſe old men tremble at the words of their great Prince, who telles them in plaine tearmes, That whoſoeuer lookes vpon a woman to luſt after her, hath already committed adultery with her in his heart. *Matth.* 5. 28. They mourne and lament, when this interrogatory is miniſtred vnto them by the Apoſtle; Know yee not that our bodies are the members of Chriſt? Shall I then take the members of Chriſt, to make them the members of an harlot? God forbid. Alſo he ſayth, Fly fornication, for euery ſinne which a man committeth is without the body; but he that committeth fornication ſinneth againſt his owne body: Know yee not, that your body is the temple of the

holy Ghoſt, which yee haue of God, and yee are not your owne men? 1. *Cor.*6.15. &c. The reaſon which he giues doth ouerthrow and cut off all pretexts, that young and old men which deſpiſe the truth, can alledge or take hold of, to excuſe themſelues, in accuſing themſelues. You haue, ſayth hee, beene bought with a price, glorifie then God in your body and in your ſoule. Let vs without producing further allegations and proofes in this caſe, end it with the words of the ſame Aduocate of holineſſe and truth. This is, ſayth he, the will of God, and your ſanctification, that yee ſhould abſtaine from fornication, and that euery one of you ſhould know, how to poſſeſſe his veſſell in holineſſe and honour, and not in the luſt of concupiſcence, as the Gentiles doe which know not God. 1. *Theſſal.* 4. 3. &c.

The Prouerb is, That when the belly is full, the bones deſire reſt, or we are apt for wanton delights. Delicious fare, gluttony, drunkenneſſe, cauſe young men and old to liue ſo diſſolutely and licenciouſly, as before is mentioned. And, whereas the heathen people ſought to finde veritie in wine, the Apoſtle ſaith to the *Epheſians*, That in wine there is found vanitie, diſſoluteneſſe, diſorder, and all miſgouernment and miſrule. *Bacchus*, and *Ceres*, as a heathen man ſaid, are the fewellers and fier-makers to *Venus*. Wine and belly cheare dull the vnderſtanding, and bereaue a man of his ſenſes; And it is the onely time for old men, to remember the notable ſayings of *Salomon* to this purpoſe, when they are at their great feaſts and iunketting bankets. I will content my ſelfe with repetition of thoſe ſentences, which are contained in the end of the three and twentith Chapter of the Prouerbes; where both the vices are ſet downe together cloſe one by another. My ſonne (ſayth the wiſe man) giue me thine heart, and let thine eyes be watchfull, and looke to my wayes. For a whoore is a deepe ditch, and the ſtrange woman

is

is a narrow pit ; Alſo, ſhee lieth in waite as for a prey, and will make the trecherous, rebellious, and tranſgreſſours among men to bee many in number. To whom is woe is mee ? to whom is ſorrow and alas ? to whom are vproares ? to whom are murmurings ? to whom are ſtrifes and quarrels without cauſe ? to whom are redde eyes ? To thoſe that ſit long at the wine, and which goe to ſeeke mixt wine : Looke not vpon the wine when it is redde, when it ſhowes his collour in the cup, and goes downe pleſantly ; It biteth in the end like a ſerpent, and ſtingeth like a cockatrice. Then thine eyes will looke vpon ſtrange women, and thine heart will ſpeake lewd things : Thou ſhalt bee as one that ſleepeth in the middeſt of the ſea, and as hee that ſleepeth in the top maſt of a ſhip. They haue buffetted me, thou wilt ſay, and haue giuen me many cruell blowes, but I was ſo paſt ſenſe, I felt not when I did awake : I will yet goe ſeeke after new wine.

To theſe elegant ſayings heere deſcribed, I will adde the precept of our Sauiour, who ſaith, Take heed to your ſelues, leaſt your hearts be oppreſſed with gluttony, drunkenneſſe, and the cares of this life, and the laſt day come vpon you vnawares, *Luke* 21. 34. Saint *Peter* ſaith, Be ſober and watch, becauſe your aduerſary the diuell goes about you like a roaring Lion, ſeeking whom hee may deuoure. 1. *Peter* 5. 8. And laſtly Saint *Paul* hath this ſentence, That fornicators, adulterers, effeminate wantons, drunkardes, and other wicked perſons, who are dead aſleepe, and hardened in their ſinnes, ſhall not inherite the kingdome of God, 1. *Cor.* 6. 10. I forbeare to ſpeake of the diſeaſes, which proceed of the diſorders, and licenciouſneſſe formerly ſpecified, or of the extraordinary plagues, wherewith the iudge of the world can danton, and keepe vnder the mighty and meane perſons, who neuer haue care of their conſciences : It ſufficeth mee, that they themſelues are ſenſible witneſſe of them, or if they remaine for a

time ſtupide and ſenceleſſe, that the Almighty hath ſharpe roddes of fearefull vengeance in ſtore, wherewith he doth whip them at laſt, though he ſpareth them a while.

Let vs ſpeake a word of choller, or anger, which like a thunderbolt killes millions of young and old men with the ſword, or with ſuddaine diſeaſes. Hiſtories declare, that in former times *Valentinian* the Emperour, and of late in our time, *Mathias* King of *Hungarie*, giuing way, and ſuffering themſelues to bee ouercome with choler and anger, dyed both of an Apoplexie. It hath beene ſeen that many old men, furiouſly tranſported with choler and anger, haue fallen into ſoundings, convulſions of the ſynewes, and other incurable diſeaſes. Women of ripe age, who are too much giuen to anger and fretting, are commonly ſeene (as a reward of their indiſcretion) puniſhed with the ſuffocation of the mother, the falling ſickneſſe, and other ſuch fearefull ſcourges. Couetouſneſſe, ambition, and the loue of the world, make many men ſo hide bound with anguiſh and griefe, that it is impoſſible to cure or comfort them, when they haue moſt need of helpe. Soft handed ſloth, and idleneſſe, contrariwiſe, exceſſiue labours, and violent exerciſes, and countries that are too cold, mariſh and moyſt, doe all giue an helping hand to make vp an vnſeaſonable old age. But I haue not taken vpon mee to ſcore vp all the accidents and occaſions to further old age. Happy is hee, that in his youth giueth not the bridle, to the furious bounding, and riſing of his vnlawfull deſires, and in his generall and particular calling amuſeth and applieth himſelfe to all laudable exerciſes, and ſincere holy duties, doing all good offices and ſeruice with a franke and free heart to God, and to his neighbours, and hauing a care to keepe himſelfe temperate and vnſpotted, from the impure and rude manners of the world.

CHAP.

CHAP. VI.

Of the Climactericall yeares.

SOmetimes, as men meete together, they fall in talke of the Climactericall years, especially when occasion is offered to speake of mens ages, and the dayes of their death. *Plinie*, in the seuenth booke of his Historie of Nature, 49. Chap. And *Censorinus*, in his booke of Natiuities, doe treate of them at large. These two (namely *Censorinus*) doe obserue, that euery seuenth yeare, notable changes haue fallen out in some mens liues; and Physicians doe hold the seuenth yeare to bee Climactericall and fatall. Those that doe calculate mens Natiuities, doe hold that yeare fortie nine, which is compounded of seuen times seuen; and the yeare sixtie three, compounded of nine times seuen, is more perillous then any other, and they haue shewed, that at the periodes and ends of these yeares, many worthy and great persons haue dyed. *Plato*, iudged the yeare eightie one, which is compounded of nine times nine, to be the Climacterical yeare, which was most to bee feared, which hee calleth the square number. *Censorinus*, doth not thinke the yeare sixtie three so dangerous, and maketh mention of some men, who haue dyed at the yeare of their age eightie one, as also of others who haue liued longer, whereof wee haue many examples in our dayes. The iudiciarie Astrologers, are full of vncertaintie and vanitie in their Art and profession; besides, considering the great and infinite deuersity of humane chances and casualties, of mens constitutions, of the iudgements of God, they are to presumptuous to limit the life of man, to certaine periodes and numbers of dayes, which they call Climactericall. The members of the body, haue

not efficacy or ability of themſelues : there is neceſſarily required a ſymmetry and proportion betweene the agent and the patient, as betweene the body and the diſeaſe, betweene the diſeaſe and the cure. The number of ſeuen, is otherwiſe iudged of in the holy Scriptures; then in the Colledge of the Phyſicians, who haue their criticall or iudiciary dayes : And yet there are learned Phyſicians who differ in opinion about them, by reaſon of the diuers coſtitutions of mens bodies, of diſeaſes, whereof ſome are more, ſome leſſe violent; of the different ayres of countries, according to which men that liue in them are to gouerne themſelues; of the skill of Phyſicians, wherein ſome haue better iudgement, and better ſucceſſe then others, and other reaſons whereby, at this day is diſcouered, that there are other dayes beſide the ſeuenth day, which appeare to be criticall. The obſeruations of Diuines vpon the ſeuenth day, being grounded vpon the textes of *Moyſes*, are myſticall, and not naturall, nor Aſtrologicall. For according to the obſeruation of *Baſil*, and S. *Auguſtine*, the number of ſeuen, which is very often found in the bookes of the holy Prophets and Apoſtles, ſometimes indefinitely, ſometimes definitely, doth in his definite ſence, whether wee take the number of ſeuen dayes, or ſeuen yeares ſimply, or multiplied, ſignifie compleatnes or perfection, liberty or reſt. The Lord reſted the ſeuenth day. The Iewes had their feaſts which laſted ſeuen dayes. In the ſeuenth yeare the ground was lay and vnploughed, and bond ſlaues were ſet at libertie. The Climacterical yeares of Iubile, compounded of ſeuen times ſeuen, were a figure of the perfect reſt, which the Church ſhall enioy in heauen, after her ſo many reuolutions, and alterations vpon earth. But that which we haue hitherto treated of old age, doth teach wiſe old men to call to minde their dayes paſt, and to thinke vpon the louing mercy of their Creator, who hath ſo many wayes vpholden them; to pray vnto him

that

that the ſhortneſſe of their dayes, may cauſe them to conceiue and conſider ſo much the more his louing patience toward them, and to take occaſion thereby to walke with greater reuerence, and feare before his face, and leaning vpon the ſtaffe of repentance, done in true faith, to ſay vnto him in all humilitie: O Lord my God, let my mouth be filled euery day with thy prayſe and glory; caſt me not off in the time of mine old age, forſake mee not when my ſtrength faileth mee, for mine enemies haue ſpoken of me, and thoſe that lay waite for my ſoule, take counſell together againſt me, ſaying, God hath forſaken him, purſue and take him, for their is none to deliuer him: O God, goe not farre from mee, O my God, haſt thee to helpe mee: Let them bee confounded and conſumed, that are againſt my ſoule, let them be couered with reproach and ſhame that ſeeke my hurt. But I will waite continually, and will prayſe thee more and more: My mouth doth rehearſe daily thy righteouſnes, and the deliuerance thou giueſt to thoſe that are thine, although I know not the number of them: I will march forward in the ſtrength of the Lord, who is euerlaſting; I will make mention of thy righteouſneſſe onely. O God, thou haſt taught me from my youth, and hitherto I haue declared thy wondrous workes, and yet, O God, euen to mine old age, and gray head forſake mee not, vntill I haue declared thine arme vnto this generation, and thy power to all thoſe which ſhall come heereafter. Theſe are the words of *Dauid*, contained in the ſeuentie one Pſalme. Moreouer, when the wiſe old man caſteth the eye of his thought, vpon the long life of the Patriarches, hee thinketh not his condition the worſe, though he liue not threeſcore yeares, or threeſcore and tenne yeares; but thanketh the *Ancient* of dayes, who in good time will crowne him with the gifts of a better life in his celeſtiall Palace. He beholdeth, ſtanding in the middle Court of the heauenly Citie; and on both ſides of the pleaſant riuer which there runneth, the tree

of life, beari..g and yeelding his fruit euery moneth in the yeare, wherof he gathereth with the hands of a constant and charitable faith for his soules health, and marcheth in the strength of the nourishment thereof, vntill hee haue obtained to the full and perfect fruition of it. As for old age, and the causes and degrees thereof, he knowes well that God holds the Sun-dyall of his life in his hand, that he is his strength and the length of his dayes, that all the yeares, weeks, & houres of his life are Climacterical: he cõtenteth himselfe & reioyceth, to march forward vnder the safe conduct, fauour, and blessing of his Sauiour: And being neere to death, he lifteth vp his voyce, saying aloud, I know in whom I haue beleeued, & put my trust, and I am perswaded, that he is able to keep euen to the last day, whatsoeuer I haue giuen him to lay vp for me, and committed to his trust; That he will deliuer mee from euery euill worke, and will be my saluation in his heauenly Kingdome. To him be glory for euer and euer, *Amen.*

CHAP. VII.

The complaintes of the miseries of old age aduisedly discussed.

WEE are now to speake of the inconueniences and miseries, wherewith old age is reproched, and of the priuiledges and aduantages old men haue and enioy. *Cicero* sayth, That many men wondred to see *Cato* so strong and lusty in his old age, and that hee could so easily beare the burthen of it, which is esteemed more heauy then huge high mountaines. Not to meddle with the complaints made by prophane Authors, against the miseries of our life, all men agree in this point, that

that old age is miſerable, being as it were the very ſinke of all extreame miſeries, where they ſettle. *Horace* writeth, That old men are vnwilling to touch or handle things, for feare to breake them or let them fall. *Ariſtotle* noteth in his ſecond booke of Poltiques, Chap. 2. That the people of *Sparta*, with whom old age was honourably eſteemed, and in great account; held opinion, that old men were not to continue long in any publique office & charge, becauſe their ſtrength of minde and iudgement did decay; Beſides, their ſight did faile, which ſenſe of all other is requiſite in men that haue the adminiſtration of eſtates, which requires a nimble quicke eye, to ſee into all occurrences and perſons. There is alledged to this purpoſe, the example of *T. Manlius Torquatus*, out of *Titus Livius*, in the ſecond booke of the warres of *Africke*. This man being choſen Conſul, refuſed the charge becauſe of his weakenes of ſight, ſaying, It was a ſhame and diſhonour to the Generall, or Captaine of an Army, to deſire to haue infinite mens liues and eſtates committed to his truſt, and not bee able to ſee how to manage them, but by the ſpectacles of other mens directions: And although the firſt Band of Souldiers, which had giuen their voyces, would not alter what they had done, yet *Manlius* procuring another cohort of ancienter Souldiers to ſit in counſell about it, was diſcharged of his Conſulſhip. The ſaying of that wiſe Cynicke *Diogenes* is notable, who being demanded what was moſt miſerable in the world, ſtood ſtill, and before hee ſtirred his foot, made this anſwer: An old man that is in great need and penury. The ancient *Romanes* had a very rude Prouerb, to this effect, That men of threeſcore yeares old, were to be caſt downe headlong, from the top of a bridge to the bottome, becauſe they were dotardes, and men paſt labour and vſe, and fit for nothing; or becauſe in times paſt, the young men of *Rome* (as *Ouid* thinketh, in ſcorne) would iuſtle old men as they mett them vpon

narrow bridges, that ſo by drowning them, they might not ſtand in their way, to croſſe and oppoſe them, or giue their aduice in their doings and counſells. Some men thinke, that if old age be to be borne withall, and had in regard, it is of ſuch perſons as are rich, in great place of honour, and haue plenty of all things in the world, and in great aboundance. But if wee reckon right, as we ought, we ſhall finde old age to be charged with many inconueniences and faults, which are rather to bee imputed to our corrupt manners and nature. Fooliſh perſons, accuſe old age of crimes they are guiltie of themſelues, and where they ſhould condemne and repreſſe their owne peeuiſhneſſe, diſtruſt, impatience, folly, and auarice, vices wherewith young men, and men of middle age are tainted and beſmeared; they blame old men, ſaying, Old men looke ſcowling, and are ſullen, ſuſpicious, froward, childiſh, couetous, and haue forgotten that there is no part of our life, but is blemiſhed with ſome bad humour, and with one ill qualitie or other; as we ſee roſes are not without thornes, that there is nothing good, but hath euill for a checke-mate; and the rich mans reuenewes are ſerued in with bitter ſops and ſobs to. But a man that knowes in great patience, to vſe the traffiques and commodities of this life, ſees great gaines to grow by it, and excellent ornaments of vertue; when he conſiders that the miſeries of this preſent life, vnto the children of God, are but exerciſes of patience, humility, charity, temperance, faith, hope.

Commonly diſeaſes in young men, are more painefull and dangerous then in old, and we ſee by daily experience, that for an old man, there dies ten children and young men. All the hiſtories of former times doe point out vnto vs, that ambition, enuy, deſpaire, doe diſquiet and ſpurgall young men as well as old. Young men (for the moſt part) ſpend their time badly, and it is a rare ſight to ſee wiſedome and youth married together.

ther. Young counſells haue battered downe the walles of great Monarchies and eſtates, and laid them leuell with the ground, witneſſe that of *Rehoboam*, and very many great kingdomes and eſtates ſince. It is euident in the hiſtory of the Goſpel, that Ieſus Chriſt healed more young then old perſons, whereof many inſtances might be alledged; but the Centurions ſeruant, the widdowes ſonne of *Naim*, the childe poſſeſſed with the diuell, the daughter of *Iairus*, and the Canaanitiſh woman are ſufficient teſtimonies. Who will dare to deny, but that more young and luſty men doe die, and are ſlaine in the warres then old. The plague interres and layes in the graue more children, and men of fiue and twentie, and thirtie yeares old, then thoſe that bee older, and young men are commonly ſooner infected then old. Let vs then giue ouer vnwiſely to obiect vnto old men, and to vpbraide them with their calamities and miſeries, ſeeing that the youngeſt men feele more, which doe put them to more paine and torment. Whereas, old men are reproched, that they haue giuen ouer Tennys-play, reuellings, dancing, dallying, courting, leaping, vaulting, and hoyting and gallopping vp and downe, as the wiſe *Barzillay* ſaith, when hee requeſted King *Dauid* to giue him leaue to leaue the court, and to liue quietly at home by himſelfe. 2. *Sam.* 19. So it is, that old men are diſtaſted and weary of ſuch ſports and delights; and on the contrary are glad, and greatly reioyce, that they are free from the deſires and luſts of young men, which doe tyrannize ouer them, and it is a great ioy of heart vnto them, that being altogether vnapt to exerciſe the vanities, and ſenſuall delights and pleaſures of the world, they haue the more leaſure and vacant time to imploy themſelues, to mortifie their carnall luſts and affections, and to meditate vpon the life to come. Good God, what a wrong doe wee doe to our ſelues, to inſert and put into the catalogue and bedroll of our euils and afflictions, things which doe bring

health vnto vs, and are very neceſſary documents and inſtructions vnto vs ? There are no people more miſerable, then thoſe, who fooliſhly boaſt, They know not what ſorrow and miſery meanes, nor neuer had any. The euills of the world are euills, becauſe men thinke them ſo, but indeed and in truth they are not euills. As for example, our bodily infirmitie; men that are truely wiſe and religious, make a good and profitable vſe of it. Wee will take for our ſecond example, the approch and comming of death, which the neerer it comes to vs, the neerer we ſhall be to our Port, and the ſooner wee ſhall be within the kennyng and diſcouery of our true countrey. Thirdly, death it ſelfe is the end of our life, and the beginning of our happineſſe, which all good men wiſh for. Let vs then abandon the company of thoſe idiots, who when old age is farre off from them, wiſh and deſire it, aud when it is come neere, and almoſt at them, reuile and condemne it.

CHAP. VIII.

Foure cauſes propounded by Cicero of the miſeries of old age, reduced to two; to wit, the miſeries of the body, and of the minde.

THere is no day, houre, minute, or moment of our life, which doth not put vs in minde that we are mortall, and it is a brutiſh ſtupiditie and ſenceleſſenes, both in yong and old men, to promiſe to themſelues to morrow. But why doe wee refuſe to liue according to the conditions agreed vpon, when wee came into the world, to wit, to leaue life in youth, or in age, when death cals vs, and bids vs to take our leaue of it ? And whence is it, that wee beare ſo impatiently, that

that which cannot be ſhunned, or avoyded? What moues vs to look for knotts in Bull-ruſhes, and to make doubts and difficulties in ſo plaine a caſe? We doe but peruerſly blame and accuſe the iudge of the world, when we ſpeake of old age, ſaying, it is miſerable, in regard it makes vs vnſeruiceable men, and vnfit to mannage and meddle with worldly affaires, enfeebles our bodies, putts vs beſide, and barres vs almoſt of all pleaſures, being moreouer the next neighbour to death. *Cicero* in his Dialogue of Old-age putteth ſuch like caſes, and anſwering them, denyes that wiſe old men are idle bodies, and as for thoſe which make it their recreation and take pleaſure to be ignorant, and to ſit ſtill, and doe nothing, they are vnw[illegible]ie the worthie name of Old men, and deſerue rather to be called Idolles, and Statues, which artificially are moued by viſes & gynnes. Great and important affaires are not effected by the ſtrength, nimbleneſſe, and agilitie of the bodie, but by counſell, authoritie, iudgement, and example: And as *Saluſt* ſayth in *Iugurth*, the minde is the guide, chiefe Captaine, and conductor of mens actions and liues. But ſeeing that Old men haue alwayes beene eſteemed to be endued with ſound counſell & wiſedome, grounded vpon long experience, by reaſon whereof all thoſe that haue eminent places of charge in the Church, and Common-weale are wont to bee called Senators and Elders. Why ſhall we thinke them lither idle perſons, who direct and preſcribe vnto others, what is to be done, and how, and in what order and manner things are to be done, and though they ſit ſtill themſelues, yet the whole burthen of the buſineſſe lyes vpon them? Euen as wee ſee Pilots of Ships, who without much troubling themſelues, or ſtirring from their places, ſit quietly at the ſterne, and holding the Rudder, in deſpite of boyſtrous windes and waues, doe cond and carry their Ships laden with men and merchandize ſafely to their vnlading port.

And this is the cauſe why in euery well gouerned Common weale, old men are had in great reuerence and honour, which they iuſtly deſerue, and young men frequent their company, and are conuerſant with them, to benefit themſelues by their counſels and inſtructions. On the contrarie, wiſe old men are no gybing and ieſting Buffones, who with their armes a croſſe take pleaſure to trifle out the time, and to idle it at home in their houſes; but they meditate, imagine, and contriue, and are alwayes doing one good deed or other, teaching good leſſons as they grow old, and growing old as faſt as they teach them, not that they would ſeeme men of knowledge themſelues, but that others by reaping the fruits of their labours, might feelingly perceiue that true pietie and vertue are the guides of their actions. Concerning the weakneſſe of their bodies; as young men content themſelues, with a proportiall and competent ſtrength, and affect not to be ſo ſtrong as Bulls, Cammells, or Elephants; ſo old men for their part are content with that condition, which it pleaſeth God to lay vpon them, and fancie not to be ſo ſtrong as they were in their youth. It is very decent and fit, that a man obſerue and giue way to his owne nature, attempting nothing aboue his owne ſtrength, but to doe as much as he can and no more. Therefore *Milo* of *Cretona* made himſelfe a ridiculous ſpectacle, who being growne old, and beholding his withered armes, wept dolefully, complaining that they were ſtarke dead. Whereupon *Cicero* vſeth theſe words; Doth the vertue and honour of a man lie in his armes? Is it not rather a mature wiſedome which makes him renowned to his dying day? Old age doth not by and by ſo weaken a man, but that by diuers exerciſes, wherewith he may inure his bodie and minde, and by ordering himſelfe well in his drinking, eating, ſleeping, by giuing himſelfe eaſe, vacancie and reſt, and not tyring himſelfe, and ſpending his ſpirits with much labour and ſtudie, he may keepe himſelfe from

from bending in the hammes, and ſtooping in the ſhowlders, and be ſtill an able and practiſed man. And that this is true, *Cicero* giues vs ſome examples: Neither the Kings counſell Table (ſayth he) nor his Court of Common-pleas, nor my Clients for whom I pleade at the barre, nor my friends nor ſtrangers can complaine that they lacke me or my helpe. *Zenophon* reportes, that *Cyrus* in a Diſcourſe which he made a little before his death, maintained, that he neuer felt himſelfe to haue a leſſe able bodie in his age, then he had when hee was young. *Cicero* ſayth further, that when he was a childe he ſaw *L. Metellus* a very aged man ſo ſtrong of body, that he cared not to be young. *Maſiniſſa* king of *Numidia* could not be perſwaded to goe couered with a Hatt on his head, when he was foureſcore and ten yeares old, but in raine, hayle, froſt, and ſnow, went bare headed. *Appius* when he was very old & blind gouerned a great familie; had a ſpirit, like a bow, alwayes bent, prepared, and reſolued to dare, defye, and wraſtle with old age, in ſuch ſort, that he bore all the ſway of Command in his houſe, and kept all his family in ſo good awe and order, that he was reuerenced of his children, and beloued of his neighbors. Some doe accuſe old age in men that it makes them heauie headed and dull, to haue no mirth nor muſicke in them, and to abandon and caſt of all pleaſures. But if they account the follies, fond iollities and gambolles of youth for true pleaſures, their accuſation is falſe, and they ſpeake iniuriouſly of Old age, which procures great good vnto vs, blotting out quite, whatſoeuer is moſt vicious and bad in young men, to wit, carnall pleaſure, a capitall enemie to vs all, which headlong plungeth all thoſe that are vaſſalls and ſlaues vnto her, into gulfes of eternall perdition, is the mother of gluttony, drunkenneſſe, whoredome, adulterie, of all diſſoluteneſſe, and debauched villanies, and in fine is the cauſe of the ruines of Common-weales and families. Old men which are free from the coulp and guilt

of theſe and the like vices and abominations, haueleſſe torture and torment of mind, and haue the more reuerence and authoritie giuen them, which is the Crowne of their age. The approches of death ſeeme to ſtrike a terror and aſtoniſhment into many old men. But wretched is the man, who all the time of his life hath not learned to make light account of death, which he ought before hand to envre and frame himſelfe to wiſh for and expect, ſeeing death is his guide and conuoy to heauen, and bringeth with him a *dedimus poteſtatem* to put him in poſſeſſion of his euerlaſting inheritance, which the Sonne of God hath adiudged vnto him, which iudgement is entred in deſpite of Sathan, who continually in this world brings cauelling ſuites and actions againſt vs to moleſt and interrupt vs in our iuſt clayme thereunto. More occaſions and cauſes there be of diſeaſes in yong men, by reaſon they are put to all hard labours, and iourneyes, whereby for the moſt part they do vntimely end their liues, ſo that death doth as ordinarily ſeize vpon them, as vpon old men. Some doe reply that ſuch yong men haue a hope to liue long, but it is a fooliſh perſwaſion, by reaſon that they take that which is doubtfull for ſure and certaine, and that which is falſe for true. As the time of Autumne ſucceedes the ſpring time and Summer, ſo there is nothing more naturall to old men then to die. The death of young men reſembles a great flaming fire, which is not quenched but with much water; but old men are like a dry chipp of wood, or a ſmall gloing fire, which dyes and goes out of it ſelfe. Why ſhould wee mourne and lament for him, who when he dies findes immortalitie, and whoſe practiſe and ſtudie hath beene from his tender youth to contemne death, that his ſoule might be at reſt in a place conuenient. This is briefely the ſubſtance of that which *Cicero* in his Dialogue of old age doth handle more at large. Chriſtians haue more excellent remedies, helpes, and refuges againſt the miſeries of old age,

and

and the aſſaults of death, which hereafter in their order we will declare. That old age hath his particular miſeries in regard of the bodie and minde we are not now to diſpute: It is that which we are next to ſpeake of.

CHAP. IX.

A more ſpeciall Catalogue, or numbring vp of ſome miſeries in old men, in regard of their bodies.

Erily, that man which ſhould take vpon him to maintaine, that old age is exempt and priuiledged from all diſcommodities and miſeries, ſhould reaſon againſt ſence, experience, and nature it ſelfe, which beares witnes againſt him. For although the life of man, from the beginning to the end, hath no part of it free from diuers calamities, which it is to reſiſt and conflict, and that man from his birth ſeemes to bee made to liue in paine and ſorrow: Yet wee muſt know and acknowledge, that feeble and decrepit old age is incident to many particular miſeries, which are the cauſes that weake old men are commonly teſtie, froward, ſad, melancholy; eſpecially thoſe, who are cholerique, fretfull, and impatient by nature, or are not armed and prepared before hand to vndergoe ſuch aſſaults, and to ſtoope to the miſeries, which the laſt age of their life ſhall lay vpon them. It is a well worne ſaying, That as lees and dregs doe ſinke downe, and lie at the bottome of veſſels: ſo the excrements, noyſome humours, and all the miſeries of our life, doe ſettle in old age their laſt lodging place. One compares very fitly, the condition of old men to a little City, halfe ruinous and decayed, whoſe walles moulder away, are almoſt all broken downe, and is

altogether vnprouided of munition, and victualls, to fortifie and ſuccour it ſelfe if need require. For wee ſee in all old men, their eye ſight by little and little to faile them; that they are duller and deaffer of hearing, their teeth to fall out, their hands and feet to haue the palſie; briefly, this building of clay and ſpittle, to haue many defects and decayes, and daily to waſte and impaire more and more, expecting a totall ruine. But the more theſe euills doe preſſe and moleſt vs, the more we thinke vpon, deſire, and expect to make an end of our painefull pilgrimage, to hit the marke we ayme at, & to be quietly ſeated in our true dwelling place, & eternall habitation. Thoſe perſons, who from their youth haue learned to ſubmit themſelues to the diuine prouidence, and to meditate and reuolue with themſelues a better life, doe with greater eaſe ſuſtaine and beare all the miſeries of their long age; And the weakeneſſe of body in old men, doth not hinder them from doing that which is meete and behoouefull for them to doe. But it is a great reproach and obliquie to old men, if in the eye of good men, without ſhame or feare of their great and ſoueraigne Iudge, who is to bee feared, they imitate and act the foule enormities and ſcandalous manners of ſome wilfull impudent young men. But if, according to the opinion of *Seneca*, there is nothing more wretched in the world, then the man who hath neuer had any misfortune, croſſe, or affliction: Let vs deeme him happy, which beareth his afflictions in ſuch ſort, that hee is confident and aſſured quickely to haue a releaſe and end of them, to his credite and true contentment. But to proceed, old men are not without laudable exerciſes, imployments, and delightfull ſtudies and meditations. If their feet bee ſlow of pace, their mindes are quicke enough and ready to conceiue, and apprehend, as *Euripides* ſaith. If young men doe know how to vſe th e *Stoccado*, the *Punto reuerſo*, and are expert and cunn ing in their weapon; it is old men doe direct them

them how to mannage a quarrell, and when to fight for their aduantage and honour; if heerein wee will giue credit to *Plutarch*, wh writes, that it belongs to young men to beare Armes, and for old men to conſult and determine, what is beſt and profitable for the good and welfare of the State. Old men then, are the heads of the politicke body, and young men are the armes. As for holy meditations, wherewith the ſoule is rauiſhed, and tranſported aboue the clouds, they require not great ſtrength of body; but on the contrary, when the wiſe *Vieillard*, or Old man, cannot without great paine ſtirre hand and foote, and lies bedred, hee comforteth and cheeres vp himſelfe, with diuine meditations fitting to his age; and while fooles and diſſolute perſons, confound themſelues in baſe ſhamefull pleaſures, hee is priuately conuerſant and talking with God, hearkens vnto him inwardly ſpeaking to him, not daring once to looke vp with his eyes, doth queſtion and expoſtulate with him; humbly prayes and ſues to him, preuailes, and obtaines fauour of him, to grant him his humble requeſt and deſires. Young men, that are ſo forward and bold to prouoke old men to anger and diſpleaſure, feele now and then that old men haue ſtrong and forcible reſiſtances, ſharp ſwords and words to, to daunt and diſmay the ſtouteſt of them: As in our time it hath chanced to many great and meane perſons; who in regard of their age, weakeneſſe of body, being eſteemed as dead men, haue made young men to tremble and quake, who earſt purpoſed to plucke their skin ouer their eares, before they had beene laide in their beds aſleepe. S. *Ierome* glanceth at theſe things, and toucheth them by the way, in his letters to S. *Auguſtine*. I pray you (ſaith hee) doe not challenge and dare one that hath been an old beaten Souldier both by ſea and land, to ſingle combate and to hand blowes with you, who are but a young novice and freſh-water Souldier: remember *Dares*, and *Entellus* in *Virgil*, &c. *Cicero* writeth

teth that *Agamemnon*, the chiefe Generall of the *Grecian* Army, was wont to wiſh for tenne *Neſtors*, that is, eloquent and wiſe counſellours, and not for ten *Aiaxes*, or ſtout Captaines, and bold daring warriours. *Valerius Maximus*, in his eight booke, chap. 1. maketh mention of certaine old men, who being deepely ſtrooken in yeares, would not giue ouer to doe ſeruice for their Countrie, and to the State, and had good ſucceſſe in their enterpriſes: Among others, hee nameth *Marcus Valerius Coruinus*, who liued a hundred yeares, and was ſixe times Conſul: Alſo *Metellus*, who being a very aged man, was notwithſtanding choſen chiefe *Pontifex*, and worthily diſcharged the place: Laſtly, *Appius*, ſurnamed the blinde; who in his decrepit old age, cauſed his Litter to be made ready, wherein he was carried to the Senate houſe, where hee gaue his negatiue voyce, and croſſed the treatie of a diſhonourable peace with *Pyrrhus*, that it went not forward.

Some doe obiect, that old age is to be feared, becauſe it bleares mens eyes, or puts them out quite. But will you reproach *Appius*, that he was blinde, who gaue eyes to his weake ſighted countrey, to ſee what was honourable and behouefull for it? I ſolemnely affirme, that loſſe of ſight is a diſcommodity, which doth diuerſly ſometimes blaſt and ſmite young men from their cradle, either thorough ſome defect in nature, or by accident. Some ſee beſt a farre off, others neerer hand: ſome cannot indure to looke vpon the Sunne, others are ſo weake ſighted, that the light of the day doth offend their eyes, ſome are borne ſtarke blinde, and ſome purblinde. Howſoeuer this may bee, yet old men are not without the comfort, which blinde *Aſclepiades* had; who pleaſantly ſaid, That hee had this beneſit by his blindneſſe, that before he went all alone by himſelfe; but ſince hee was blinde, hee went not abroad any whether, but hee had the company of him that did lead him. The ſolace and comfort of a wiſe old man, who is become ſtarke

blinde

blinde or ſees but very little, is that hee hath no more the ill hap to ſee ſo many diſſolute, laſciuious, arrogant, impudent, mad-braine-ſicke, and lewd perſons, with whom the earth is ouerſpread. Hee can make the ſame anſwere, which a good Father made to *Iulian* the Apoſtata, who to mocke and ſcoffe ſo much the more at Chriſtians, reproched and hit him in the teeth with his imperfection of ſight; I prayſe God, ſaid the good Father, that he hath giuen mee the grace not to ſee ſo wicked a man as thou art. Let vs adde that which the good *Anthony*, heretofore liuing a *Hermites* life, not farre from *Ægypt*, ſaid to *Didymus* the blinde man of *Alexandria*, a very pious and religious perſon, and of ſingular learning, as *Sozomene* reports in his third booke, chap. 14. Thou oughteſt not, friend *Didymus*, to hold it grieuous or moleſtfull to haue loſt thy ſight, which myce, lynxes, and other brute beaſts haue very piercing and quicke, but rather to be glad, and to iudge thy condition happie, that thou haſt eyes like the eyes of the holy Angells, by whoſe helpe thou beholdeſt the Lord, and doeſt perfectly ſee and diſcerne the cauſes of his workes. But what auayles it to haue eyes in our head, if our vnderſtanding bee ſenſuall and brutiſh, if it bee clouded with the darkeneſſe of ignorance: Briefly, if in queſtion and diſcourſe of good things, wee be beetle-blinde, and ſee no more then a mole? How great cauſe haue we then to begge of the Lord with *Dauid*, 119. Pſalme, To open our eyes that wee may be able to behold the wonderfull myſteries of heauenly knowledge? The ſoule (as *Baſil* ſaid in his firſt booke againſt *Eunomius*) is glad, and reioyceth, which inquiring into things that bee diuine, hath ſo good eye ſight, that ſhee can penetrate and pry into things that are not to bee perceiued by ſenſe, and can contemplatiuely behold the Lord, with whom ſhe ſhall dwell for euer.

Some find fault with and complaine of their memory, the infirmitie whereof *Seneca* the Oratour, in the firſt

booke of his controuerſies, doth number among the principall hazards of old age, and ſayth, it doth firſt faile and decay: that in times paſt hee had a very pregnant, ready, and great memory, but long age had brought him to this paſſe, that he durſt not relye or preſume vpon his memory, in any thing he ſhould engage himſelfe to doe, or to promiſe. *Plinie* in his ſeuenth booke, 14. chapter, ſayth, That the memory is one of the principall houſe imployments, and vtenſiles of our life; and that *Simonides* did profeſſe to know the art thereof, but withall, that nothing is more fraile and brittle in man, then memory; which by ſundry diſeaſes and miſcheeuous accidents, is impaired and made weake, ſo that by a ſmall accident, ſome haue forgotten the names of their neereſt allyes, ſome the names of their ſeruants, and ſome their owne names, as *Meſſala Coruinus* did.

But *Cicero* maintaineth, that forgetfulnes is not a vice of old age; but rather of a dull, ſluggiſh, heauy age, which had need to be ſtirred & ſpurred to imitate the ſchollers of *Pythagoras*, whoſe manner was euery night to repeat all they had learned, ſaid, and done the whole day. Wee doe not readily forget that which runneth moſt in our mind, and which wee doe moſt effect: As old men doe preciſely remember all their ſeuerall debtors, and their manner of dealing, and all the coffers, cabinets, odd holes and corners, where they haue laid vp and hid their iewels and gold: They carry an exact inuentory of them in their heads.

It is good oftentimes to put many things out of our minde, and to forget them, that ſo wee may remember our Creatour and Redeemer, and whoſoeuer remembreth him, may ſay; He hath forgotten nothing: Who, becauſe wee are of our owne nature ſubiect to tread vnder our feet the memory of good things, hath inſtituted that in memory of him, wee ſhould often communicate in the holy Sacrament of the *Euchariſt*.

Me thinketh, that it were expedient here, by all waies and

and means, to remember the prouidence of our all good and merciful Father in heauen; who foreſeeing, that the laſt age of our life ſhould bee obnoxious, and ſubiect to many euils and infirmities, hath giuen vs many remedies for our eaſe and comfort, which are to bee found in the bookes of learned Phyſicians; whereof it is not conuenient for vs to make a ſcrowle or catalogue in this Section; becauſe wee preſent not a booke of receites for the body, but of inſtructions neceſſary and fit for euery wiſe old man. Onely we will ſay, that the Creatour hath beene bountifull in giuing infinite meanes to thoſe, who delight not in ſhamefull and exorbitant luxuries and riots, to maintaine themſelues in a competent ſtrength of body, vntill they be threeſcore and ten yeares old:

Yea their old age, euen as a tree,
With goodly fruits ſhall loaded be:
Whoſe branches ſteept in ſummers dewe,
Shall goelie be, and greene of hewe.
Which being ſeene to euery eye,
Aloud to all doth teſtifie,
Gods goodneſſe and integritie.
Who is my ſtrength and my defence,
And keepes me by his prouidence:
That I doe liue without offence.

It is impoſſible in mine owne opinion, that ſo great ingratitude ſhould enter into the minde, or ſoule of a wiſe old man, to forget the innumerable bleſſings, which God in fauor hath enlarged vnto him, and to complaine more of the euills which he doth iuſtly ſuffer. Iuſtly then did *Cicero* taxe and blame *Cecilius*, who maintained that among other the miſeries of old age, this was one, that liuing long, we ſee many things which doe diſcontent and diſpleaſe vs. For wee ſee alſo other things, which doe giue vs all contentation, pleaſure, and delight, whereof we are altogether vnworthy, if God would ſtrictly examine our life. But *Cecilius* addeth further, that it is

a miſery and a death to bee contemned, and to bee a burthen to others, as it happeneth to thoſe old men, who for many yeares lie bedred of the gout, and are a trouble to themſelues, and to all their ſeruants and family, by reaſon their weake decrepit old age hath made them vnable to helpe themſelues, or to doe any thing, but lie ſtil expecting to be laid in their graue. I ſay, that theſe are offences and diſcommodities, which proceed from the frowardneſſe or ingratitude of our ſeruants, and thoſe of our houſe, or we our ſelues are the cauſe of them, hauing liued ſo wretchedly and vntowardly that wee haue not gained the loue of any: or our owne follies haue made vs to be had in contempt of euery one, or we doe receiue the reward of our owne arrogant and inſolent behauiour, towardes our anceſtors, fathers, mothers, maſters, ſchoole-maſters, & tutors, wherby it commeth to paſſe, thorough the iuſt iudgement of the Almighty, that our children, ſeruants, or thoſe of our family doe render the like vnto vs. Not to harpe vpon this ſtring: if old men bee odious, deſpiſed, and ſcorned, it is of graceleſſe villaines, for whom the gallowes groans, who neuer thinking on the frailty of man, and that they themſelues are as ſubiect to the vncough and ſtrange accidents, which in this life doe blaſt great and meane perſons, doe as proudly diſdaine and vilifie the honour of old age, as they doe the maieſtie of God, which they blaſpheme, reuile, and rend and teare it aſunder. How ſhould ſuch deſperate wretched perſons regard old men, when they ſhew themſelues ſo refractary and vntractable, at the good admonitions and reproofes of euery man that grauely telles them of their follies and faults to haue them abhorre and deteſt them? Reuerend old men are worthy of commiſeration, and to bee ſupported in their infirmities, to bee honoured in their age, and the wiſer ſort of perſons doe ſo eſteeme and regard them; yea, euen thoſe old men, againſt whom information is giuen, and complaint is made that they

they are Dotardes, whoſe number for the moſt part is but ſmall. Howſoeuer their caſe be, theſe Dotardes, theſe twice children, theſe that are become childiſh againe, doe leaue among good men an honourable memorie of themſelues, and haue no leſſe at their ſeruice their holy Angells, beholding the face of their Father, and watching ouer them, then heretofore thoſe little children had of whom Ieſus Chriſt ſpeaketh in the 18. Chapter of S. *Mathew*. This is ſpoken of wiſe old men; as for thoſe men who hauing not enough glutted themſelues with the ſlipps and peccadills of their youth, with the ſinnes of their middle and manly age, doe fill vp the meaſure of their iniquities with the vices of a ſhameleſſe old age, killing their bodies by foule exceſſes and ſurfeits of gluttony, drunkennelle, whoredomes, adulteries, by madd bickerings and ſuddaine quarrells, riſing of choller and anger, by vnlawfull practiques, and vniuſt dealings, proceeding of couetouſneſſe, and by niggard-ſhipp, and extreame parſimony on the one ſide; by prodigalities, profuſe and inordinate expences, to ſatiate their accurſed luſtes and appetites on the other ſide: Theſe men build themſelues moſt noyſome and naſtie priſons, where they are to be ſeene now and then to languiſh long, and pyne vnder the vneaſie yoake, and in the ſtockes of ſharpe diſeaſes, which doe torment and torture them in the ſight of all the world, without any pittie or eaſe, vntill the firſt death deliuer them ouer to the ſecond death, to be for euer tormented in hell fire, if in time they doe not reforme & reclaime themſelues, and forſake their wicked wayes, to dedicate their ſoules, their bodies, and goods to glorifie God according to his holy will. The beſt and choyceſt antidote, which we can preſcribe to old men againſt the miſeries which ſuddainly ſeize on them in their old age, is that before hand they ſubdue themſelues, get the vpper-hand and maſter thoſe paſſions, which doe tyrannize and cruelly Lord it ouer Atheiſts and prophane perſons, that they chearful-

ly vnder-goe and endure the miseries which doe assayle their bodies, that they liue with an vpright and pure conscience before God and men; that they alwayes haue their soule lifted vp, and rauished at the saying of the Apostle, that their habitation, or right and priuiledge of Cittizens is not in this world (for here we are strangers, and way-faring men) but it is in heauen; that they may be strong in the Lord, in whom wee are able to ouercome all things, according as it pleaseth him to fortifie and strengthen vs, euen to ouercome Sathan, the world, our owne concupiscence, and sensualitie; finally, as the Prophet speaketh in an excellent Allegorie, in the nintie-one Psalme;

On Lyons fell, and Lyons whelpes, and Vipers full of gall,
And on fierce Dragons they doe tread, and haue no harme at (all.

They alwayes remember that worthie saying of *Salomon* (which he himselfe forgot in his distresse, and when it behooued him more carefully to thinke on it) to wit, that he that is slow to anger, is better then a mightie man, and he which maistereth his owne affections is to be preferred before him that winneth a Cittie. *Pro.* 16. 32. But it behoueth vs, to treat a little more at large of the chiefest passions of the minde in old men, to the end that the wiser sort may bend all their forces so much the more against them, and may earnestly endeuour to consecrate the rest of their dayes to the glory of their soueraigne, who is called the *auncient* of dayes.

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CHAP.

CHAP. X.

The miſeries of old men in regard of their mindes.

Poet in times paſt, called Old age the ſeaſoning, and as it were, the ſauce of wiſedome. And ſome haue thought that the word *Seigneur* is deriued from *Senior*, which ſignifies, an Elder, or Auncient: As if authoritie, honour, reſpect, or reuerence did appertaine to none but thoſe that were auncient, being indeed vnfit attributes for young men, whom if we reuerence, or regard, it is for their ripeneſſe of wit, and capacities, and in regard they doe wiſely diſcharge and performe the ſeruice, buſineſſe, and matters committed vnto them. In the lawes of *Pepin*, in the fift Booke of the Lawes made concerning free men, and the ninth title, there is read to this purpoſe of our *Senior*, which ſignifies *Seigneur*, this conſtitution vnder theſe termes: *Nullus comparet caballum, bouem, iumentum, vel aliam rem, niſi illum hominem cogноſcat qui eum vendiderit, aut de quo pago eſt, vel vbi manet, et quis eſt eius ſenior*, that is, that no man buy a horſe, oxe, nor labouring, or ſacrificing beaſt, nor any other thing, vnleſſe he know the ſeller, or of what village he is, or in what place he dwells, and who is his Lord and maiſter. But this is ſpoken by the way. To proceed, It is very apparant that the heate of paſſions in youth beginning to coole and ſmoother out in old men, many vices are extinguiſhed and mortified in them, by the helpe and aſſiſtance of long experience, which makes them wiſe and aduiſed. Notwithſtanding which, wee yet doe confeſſe, that they haue great imperfections, and that their owne folly doth often enough beate them, and make them to ſmart; the corrupt nature of *Adam* in his poſteritie being not to be quite aboliſhed but by death, is aboliſhed in ſome

leſſe, and in others more during this pilgrimage, according as it hath pleaſed God to permit ſome ſooner then others to be better taught, trayned vp and invred to bow, and more willingly to ſtoope vnder the yoke of the Lord, as *Ieremy* ſpeaketh in his third Chapter, and 27. Verſe. There are found very worthie old men, who in their very old age, by the direction of the holy ſpirit, and a right trayning vp, doe muſter in troopes, and ſhewe like victorious Captaines and Leaders of armies: For hauing diſcomfitted and broken the rankes, and ſquadrons of diuers corrupt affections, which were their pernicious enemies, they aduance and carry them as excellent Trophies of victorie, and with hearts lifted vp behold the heauens, and the reward of their calling aboue, being able truly to ſay with the Apoſtle 2. *Cor.* 12.10. when I am weake then am I ſtrong.

To come againe to our poynt in hand, old age hath his imperfections, and there be old men, who are cumbred and tortured with particular paſſions, and diuerſe diſeaſes, and peſtes of the minde, commonly called the euils of guilt of ſinne, and the euils of puniſhment of ſin. The puniſhments of ſinne are tormentes and vexations of minde, griefes, paſſions, feares, and other miſeries, which at firſt, being inflicted for the puniſhment of ſin, doe alſo ſometimes afflict the children of God, according as it hath pleaſed the Lord to exerciſe them, and often according as the humour of choller or melancholy doth abound, and is predominant in ſome more then in others. Phyſitians long ſince confirmed by long experience grounded vpon the rules of ſcience, and a right knowledge of cauſes, haue diſcouered theſe euils, and diuers remedies for them, in ſuch ſort, that it cannot be denyed, but that the ſtudie of true Philoſophie, the continuall combat and conflict of a good minde againſt the defects and frailties of his owne inordinate, and ouer-boyling paſſions, a ſetled forme and order of life, feruent prayers to God to repreſſe theſe euils, and

to weed out this euill nature, are of great vſe vnto thoſe men, who doe make vſe of ſuch helpes and remedies.

We call the euils of guilt of ſinne, the vices of the minde, which ſolicite vs to luſt after, and to doe things repugnant to the law and will of God, and to the office and dutie of a good man. It muſt be confeſſed that old men, who haue not beene well inſtructed and trayned vp from their infancie, or be of a harſh, ſtubborne, craftie, ſlie-ſubtile nature, and diſpoſition, are not without diuers groſſe and enormous ſinnes: Yea, ſo it is (but to the vtter confuſion and ouer-throw of themſelues, and their families) that they growing ſtill older and older, ſuch ſinnes are not mortified in them, but on the contrary, the older they grow, the more doe malice, braſen-faced impudencie, wickednes and villanie take deepe roote in them. Whence doe proceede theſe nipping Prouerbes, and by-words, old fornicator, old gyber, old babler, thankeleſſe old man, old drunkard, and more old drunkards then old Phiſitians: Formes and partes of ſpeech, by which the imperfections of mad, doting old men are bewrayed and diſcouered, and wiſe old men are ſo much the more put in minde, how they ought to beare, and behaue themſelues in the ſight of God, of his Church, of their owne ſeruants and families, of their friends which wiſh them well, and of their enemies which wiſh them ill, ſeeking to diſcredit, diſgrace, and defame them. It is lamentable to ſee ſome old men to idle out the time in potting, tipling, and ſwilling in drinke; others to ſeeke after meats and prouocatiue drugs, to enflame and ſtirre vp their beaſtly luſtes, not regarding the commandement of the Apoſtle, in the ſecond Chapter of his Epiſtle to *Titus*, ſecond verſe, where he willeth auncient men to bee ſober, graue, diſcreete, and aduiſed. Such perſons doe yet leſſe remember that which the Author of *Eccleſiaſticus* ſayth Chapter 25. verſe 3. 4. There are three ſorts of men whom my heart hateth, and whoſe life I abhorre: A

poore man that is proud, a rich man that is a lyer, and an old adulterer, which doteth, or is without vnderſtanding. A wiſe man ſayd, that is an imputation to an old man to ſpeake of vnchaſt courting, and dalliance, much more to be deuoted to it: yea, when it were fit to make him a comely withdrawing roome farre from the canopies of the world, and the vncleane ſpirit, then to wallow and bemyre himſelfe in the perillous pleaſures of the world, is to neglect and diſpiſe the wiſe admonitions of *Salomons* mother, and little to conſider the euils which happened to that wiſe Prince, for not hauing conſidered it well, when ſhe left him this worthie inſtruction, *Giue not thy ſtrength to women.* Pro. 31. 3. Our wiſe *Vieillard* will remember, that if true wiſedome lodge in his heart, and the knowledge of truth delighteth his ſoule, ſhe will deliuer him from the ſtrange woman, which ſmootheth her words, which forſaketh the guide of her youth, and forgetteth the couenant of her God. For her houſe leaneth vnto death, and her pathes lead vnto the dead. Not one of them which goe vnto her doe returne againe, neither take they hold of the wayes of life, *Pro.* 2. v. 10. 16. 17. &c. Keepe thy way farre from her, and come not neere the dore of her houſe, leaſt thou giue thine honour vnto others, and thy yeares to the cruell: leaſt the ſtranger be filled with thy ſtrength, and thy labours be in the houſe of a ſtranger, *Pro.* 5. v. 8. &c. *Salomon* hauing in the ſame place propounded notable things to this purpoſe, euen as a wiſe Father, who with teares trickling a pace downe his cheekes, would admoniſh his lewd ſtubborne ſonne, addeth, why ſhouldeſt thou my ſonne bee tranſported with the loue of a ſtrange woman, or embrace the boſome of a ſtranger? ſeeing the wayes of man are before the eyes of the Lord, and he pondereth all his pathes. The ſame wiſe *Salomon* further ſayth, in the ſixt Chapter; The woman which luſteth, hunteth after the precious life of a man. Can a man put fire into his boſome,

and

and his cloathes not be burnt? ſhall a man goe vpon hote coales, and his feete not be burnt? ſo he that goeth into his neighbours wife, ſhall not bee innocent whoſoeuer toucheth her: Alſo he that committeth adulterie with a woman is deſtitute of vnderſtanding, hee that doth it deſtroyeth his owne ſoule. In the chapter following, hee deſcribeth a ſhameleſſe and impudent woman, who by her crafts, and ſubtile deuices brings thoſe to deſtruction, who for want of vnderſtanding ſuffer themſelues to be ſeduced by her enticing wordes, comparing ſuch idiots to Beaſtes that are led to the ſlaughter houſe, to fooles that are layed and chayned vp in Priſon to be corrected; to Birds which willingly fall into pit-falles, and ſnares. Let our wiſe *Vieillard* remember that the author of all holineſſe hath expreſſely condemned whoredome and adulterie, not onely in the act, but alſo in the affection. In ſtead of beholding with an euill eye thoſe women, whoſe company he ought to ſhunne and avoyd, let him read, or cauſe to be read vnto him the places of holy Scripture, which we goe about to quoate vnto him, and which are the parts and points of the inditement according to which God will judge whore-mongers, and adulterers, *Heb.* 13.4. The places are theſe, *Gen.* 26. 3. Behold thou art dead becauſe of the Woman which thou haſt taken; ſhee was onely taken, and not defiled. *Gen.* 26. 10. *Abimelech* ſayd to *Iſaac*, who ſomewhat vnaduiſedly behaued himſelfe in the behalfe of his wife *Rebecca*; it was a narrow hazzard that none of the people lay not with thy wife, and that thou haſt not beene the cauſe to haue the ſin layd vnto vs. *Exod.* 20. 14. Thou ſhalt not commit adulterie. *Leuit.* 18. 20. Thou ſhalt not lye with thy neighbours wife, defiling thy ſelfe with her. *Leuit.* 20. 10. Adulterers are condemned to death. *Deut.* 22. 24. He that polluteth, and defyleth a betrothed virgin is condemned to death with her if ſhe hath conſented to it. *Deut.* 23. 17. There ſhall not be a whore among the daughters of *Iſ-*

rael, nor a whore-keeper among the sonnes of *Israel*. Our Lord Iesus condemneth him of adulterie in the heart, which looketh vpon a woman to lust after her. Saint *Paul* propoundeth diuers arguments against whore-mongers and adulterers, *Rom.* 13. 13. and 1 *Cor.* 6. 15. 16. 18. and the 10. 8. and the 2 *Cor.* 12. 21. *Galat.* 5. 19. *Ephes.* 5. 3. *Coloss.* 3. 5. and the 1 *Thes.* 4. 3. &c. *Heb.* 13. 4. Which our wise *Vieillard* will examine, then hee will ioyne thereunto the considerations of the terrible punishments of families defyled with such sinnes, the fearefull iudgements pronounced against senceless and obdurate consciences, the lamentable changes and alterations in the familie of *Dauid* and *Salomon*, and of many others since, the strong and inuincible arguments of the Apostle, 1 *Cor.* 6. Chapter, to this effect briefely, that whore-mongers and adulterers are shutt out of the kingdome of God. Therefore that we may haue a part in the inheritance of the Saints, who are sanctified and iustified in the name of the Lord Iesus, and by the spirit of God, we must remember first, that our bodies are not for whoredome, but for the Lord, and the Lord for the bodie. Secondly, that seeing our bodies shall rise againe, not to ignominie and pollution, but to glory and holines, it is reason we should keepe them pure and vnpolluted, for so are they members of Christ, and consequently, it should be horrible sacriledge to make them members of a Harlot. Thirdly, that being members vnited vnto the Lord, and made one spirit with him, it is not meete in no sort, to ioyne them to a Harlot, with whom we are made one bodie. Fourthly, that whoredome ought to be detested aboue all other sinnes: for whatsoeuer sinne a man committeth, it is without the bodie, but he which committeth adulterie sinneth against his owne bodie. Fiftly, that our bodies are temples of the holy Ghost, which is in vs, which wee haue of God. Sixtly, that we are not our owne men to liue as we list, for we haue bin bought & redeemed by a price,

to

to wit, by the precious blood of Christ, as a Lambe without spot, and without blemish, as S. *Peter* speaketh of him. Of these strong and forcible reasons, S. *Paul* frameth a holy exhortation to all men, especially to old wise men, whom it most concernes, who before all others are bound to thinke and be mindfull of it: Glorifie then God in your body, and in your soule, which belong vnto God. Let vs conclude this short discourse, with the definitiue sentence of Christ, propounded by S. *Iohn*, in the last Chapter to the Reuelation, in these wordes; Blessed are those which doe his commandements, that they may haue their right in the true tree of life, and may enter in thorough the gates into the citie: But dogs, enchanters, whoormongers, &c. shalbe without. Heere wee doe put wise old men in minde of the holy exercise of prayer, and particularly we recommend vnto them the serious and continuall meditation of the one and fiftieth Psalme.

All that hath beene spoken against the aboue mentioned sinnes, is extraordinary and vnusuall, and it is a thing monstrous to see old men addicted vnto them, or if such old men are to be found, at last diseases, and old decrepit age, or some particular vengeances of God doe come to quench and put out such fiers of hell. But there are sinnes, which doe not grow old, nor dye in old age, but commonly grow young, and reuiue againe. These sinnes among others, are couetousnesse, anger, or choler, distrust, or impatience. *Cicero* thinketh, that such sinnes proceed rather from mens manners, then of old age; becauſe other ages of mans life haue their part in them, as *Ieremy* said of the people of his times; That from the inferiour to the superiour, from the lowest to the highest, euery man was giuen to sordid and dishonest lucre and gaine. That old men appeare to bee more subiect to such euills, then young men, it seemes to proceed of their weaknesse, and of diseases which doe incessantly harrie and molest them, so that feeling

their ſtrength to faile, feare inuades them, and pynions thē vp in ſuch ſort that (as one ſaith) they are more afraid then euer they were before, that the earth ſlides from vnder their feet, are ſuſpicious, diſtruſtfull, and doe mutter at, and finde fault with euery thing that is ſpoken or done. *Cicero* excuſeth theſe frailties and imperfections, with this; That they imagine they are deſpiſed, not regarded, mockt and ſcoft at; And that they doe fitly reſemble ſicke perſons, who are quite out of taſte with euery thing, and nothing can be made or done to pleaſe or like them: But all theſe froward humors, are calmed and tempered by the knowledge of learning and exerciſes of vertue. Moreouer, *Cicero* wondereth very much to ſee an old man couetous, for that it is a ſtrange folly to load himſelfe with much luggage, and to maſſacre and torture his minde with making prouiſion of victualls, when hee is neere his iourneyes end, and almoſt at home. Doe you not ſee (ſaid Saint *Auguſtine*, in his 246. Sermon, *De Tempore*) that couetouſneſſe is ſo much the more furiouſly kindled, and flames out in frozen old men, when it is time for them to leaue and reſigne vp all, and when they cannot keepe any longer that which they haue gotten and ſcraped together? O ſtrange folly! the neerer ſhee is to her home, the more haſty and inſtant ſhe is to lay on heauier loades then ſhe is able to beare. All this is well ſpoken by theſe worthy perſons. In all other things, except in couetouſneſſe, time doth diſcouer vnto vs more plainely what is to be done, and how we may handle and feele the pulſe beate. But if wee queſtion old men of the cauſe of this boyling deſire, and *Cupid* of theirs, they anſwere in excuſe, That it proceeds not of couetouſneſſe, but of parſimony and thrift, and alledge foure ſpeciall reaſons or motiues. Firſt, that their ſtrength failing them, thay are paſt getting and gathering, and it behooues to ſeeke and forecaſt for helpe and ſtayes, and to prouide pillowes and propps, whereupon to lay their old bones, and to

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reſt their weake crazie age. Secondly, that their ayme, ſcope, and drift is, by the luſtre of their wealthy poſſeſſions and riches, to keepe themſelues in honour, eſtimation, and credit with thoſe, who diſdaine old age that is ſpurr-gald with pouerty. Thirdly, that being not able to recreate themſelues, and to walke and ride abroad from this place to that, their pleaſure and delight is to bee caſhiers at home, to looke vpon their money bagges, and to reckon what ſtore of crownes they haue in Banke. Fourthly, that ſo they may in better ſort prouide for their children, and be bountifull and doe good to the poore. Theſe excuſes are but pretences, and the Apoſtle doth in few words anſwere them, in the thirteenth Chapter of his Epiſtle to the *Hebrewes*, ſaying; Let your conuerſation be farre from couetouſneſſe, and be content with that which you haue, for God hath ſaid; I will not faile thee, nor forſake thee: ſo that wee may boldly ſay, The Lord is my helper, wherefore I will not feare what man can doe vnto me. Saint *Baſil* in his Homilies, or Sermons againſt couetous perſons, doth confute their ſeuerall allegations, whereof we will here draw out a few lines vnto you. If, ſaith he, old age doth put you to paine, why doe you make it more painefull and tedious to you, by treading morter, and tempering clay to make brickes, as heeretofore the children of *Iſrael* did in the time of their bondage in *Ægypt*? If your ſtrength faile you, ought your charity therefore to faile? If you ſo much loue and affect life, will you therefore preferre the goods of the world before the Author of life? will you therefore deſpiſe and not regard the true life? Doe you deſire to be had in honour and eſtimation? Doe you feare to be contemned and deſpiſed? practiſe that which the Prophet ſpeaketh in the 112. Pſalme; and that which the Apoſtle rehearſeth in the ſecond Epiſtle to the *Corinthians*, Chap. 9. A good man is charitable and lendeth: The iuſt ſhall bee had in euerlaſting remembrance: Hee diſtributeth and giueth to the

poore and needie : His righteouſneſſe remaineth for euer : His might, or horne ſhall bee exalted in glory. Doe you deſire gaine or profit: Hearke what the Apoſtle ſaith to the *Galathians*, Chap.6.9.10. Let vs not be weary of well doing, for in due ſeaſon wee ſhall reape if wee faint not: Wherefore, while wee haue time let vs doe good to all men, but eſpecially to the houſhold of faith. What myching couetouſneſſe is it, not to bee willing to part with ſomewhat of that which we haue, and to let others haue a feeling thereof, vntill wee bee dead, to wit, when we haue nothing to doe with it our ſelues ? Will you then haue men to wiſh your death, or as they kill fat hogges to practiſe and procure it, that euery one afterward may haue a peece and a part ? Though you haue the gout in your feet, it may not be in your hands, as it is, when after the example of the accurſed rich man, you will giue nothing to poore begging *Lazarus*. What a ſhame is it to young men, and much more to old men, to waſte, and ſo badly ſpend and lay out ſo much money in banquets, reuellings, maskes; yea, in many luſts and ſhamefull pleaſures, and to ſhew themſelues ſo pinching and niggardly in neceſſary beneuolences, tending ſo many wayes to their honour, credit, and profit ? What wrong doth a rich old man to himſelfe, to loue rather to haue his table charged with ſuperflous diſhes of meate, to haue a great retinue and number of leud ſeruants, to take pleaſure to bee cloyed with buffones, impoſtors, ſcorners of all religion, then to ſhew himſelfe religious indeed ? What a wofull caſe is it, to giue leſſe in a whole yeare to a great number of poore Chriſtians, then to ſome one deteſtable rake-hell, who hath tenne times deſerued to haue iuſtice executed vpon him, to be nayled to the pillory, or to be put in a ſacke and caſt into the ſea ? Vndoubtedly couetouſnes, eſpecially in old men, knowes no meane in ſparing or ſpending. Sometimes ſhee is all for belly cheare and banquettings, and as wee ſay, throwes the houſe out at the

The time to doe good is in this world, but men cannot finde it.

the windowes, then ſhee is niggardly and pinching againe, and like vnto *Rhodomache*, a wilde beaſt in *Polonia*, which forrages vp and downe ſeeking paſture to fill her ſelfe, and afterward ſeekes to diſgorge and emptie her panch, to cramme it quickly againe fuller then before. It is a pleaſing and fauoured excuſe among men (ſaith *Baſil*) to alledge that they ſpare for their children. But haue you begged children of God, that hauing them, you might forget God himſelfe, and your neighbours. How many perſons by their riches haue waſted themſelues in pleaſures, to the wracke and ruine of their bodies and ſoules, to whom it had beene much better to haue ſtill beene poore? What auayles it a man to gaine the whole world, and to loſe his ſoule? to abound in periſhing riches, and not to haue one myte of faith, charity, repentance, humility, truth, and ſtedfaſt hope? And what of all this? you deſerue then a double puniſhment; both becauſe you haue doated, and beene enamoured of this yellow and white oare and earth; as alſo becauſe your rauennous niggardſhip, and baſe pinching on the one ſide, and your monſtrous and beaſtly prodigality and lauiſhing out on the other ſide, haue bin the inſtrumentall cauſe of the diſſolution, perdition, and ruine of your ſucceſſors, and children. You thinke ſometimes, if you giue order that they bee well inſtructed in the feare of the Lord, your Soueraigne, and theirs, that they ſhall lacke nothing: If they be wicked, the more you ſhall leaue them, the worſe they will doe. O ſot! thou flyeſt pouerty, which indeed hath want of ſome things, and forgetteſt that the couetous perſon wants all things: O mad foole (ſayd Ieſus Chriſt, ſpeaking of the rich worldling, *Luke* 12. 20.) this night they will take thy ſoule from thee, and whoſe ſhall theſe things be, which thou haſt prouided, &c. And I aske of you rich old men, and not very wiſe, who haue deuoured ſo many families to increaſe wicked riches for your children, whoſe ſhall you bee, and what will become of

you, when you must be dislodged and turned out of the world? redeeme your sinnes by iust dealing, and your iniquities by your beneficence and good deedes to the poore: this shall prolong the prosperity and welfare of your successors and posterity, which you so much desire. And this counsell heeretofore wise *Daniel* gaue to the King of *Babylon*, *Dan.* 4. 27. Let vs say further with a worldly wise man, That he is rich, who is content with his pouerty; on the contrary, hee is poore, which coueteth more to that which he hath, not he which hath little. For what auailes it, how much money a rich man hath in his Coffer, or mowes of corne in his barne, or heardes and flockes of cattle in his pastures, or crownes at interest, if he cast an enuious eye vpon that which another man possesseth, if he reckon not vpon the goods he hath, but vpon those he would haue? Will you know what is the measure of riches? The first is, to haue that which is needfull; the second is, to haue as much as is enough or to suffice. There is nothing then better or safer, nor whereof our wise *Vieillard* ought more to take heed, then not to suffer himselfe to bee bewitched and intoxicated with the poyson of couetousnesse, which it behoooueth betimes to root out of our hearts, for if it take roote there, euery eye shall see it bring forth leaues and fruites of all sorts of sinne; according as the Apostle teacheth in the last Chapter, of his first Epistle to *Timothy*. For conclusion of this point, we exhort the wise *Vieillard* to remember to imitate the prayers of *David*, in the 119 Psalme, and to say with that great Prophet; Encline mine heart to thy testimonies, not to couetousnesse. O Lord, I haue thirsted after thy saluation, and thy word is my delight, I loue the doctrine of thy mouth, better then thousands of gold and siluer. Wee further present vnto him the prayer which followeth, to the end hee may want nothing which appertaines to his duty, or which he might require of vs. O Lord God Almightie, which hast giuen me the vse, and lent

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mee the commodities of this preſent life ; I am greatly diſpleaſed with the too greedy affection which I beare to tranſitory riches. Behold, this is the worſt euill of my ouer thirſty and ouer greedy mind, which no reaſon can allay, no meaſure limit ; for the more I poſſeſſe, the leſſe I ceaſe to couet, the more I loſe the poſſeſſion of my ſelfe. The greater my heapes be, the leſſer I find them. My carking and caring is beyond meaſure, to increaſe my reuenewes, and to heape vp goods and poſſeſſions, and ſtill my couetouſneſſe makes the heape ſmall. Gaping after that which I hope, I let that which I hold in my hand fall to the ground. All that I doe, is a very dropſie of the minde. In hunting after plenty, I haue found ſcarcity and want, and imagining tranſitory things to be very profitable, I finde my ſelfe intangled in the toyle of miſeries, out of which I cannot get. They are precious chaines and manacles I confeſſe, but they binde me as faſt, as if they were of iron. They are chaines which make me forget thy holy maieſty, to neglect my ſaluation, for which I ought diligently to watch and labour : O my God, tame and ſuppreſſe this vnruly, wilde, and ouer greedy affection, making abſtinence and continence to ſpring vp in ſtead thereof. Eaſe the heart in my breaſt, which panteth and gapeth for breath. Change this denne of rapine and robbery, into a quiet lodge and harbour of holineſſe. Waſh, and waſh againe theſe groſſe corruptions, and giue me the bright ſhining beames of charity. Fill and damme vp the bottomleſſe pit of my heart, with the loue of thy grace, that the tranſitory goods of this world may not bee able to fill it vp againe. Inflame my thought with the ſole deſire to behold the beautie of thy face, and turne it away farre from the greedy deſire of hauing and poſſeſſing much earth. Grant vnto me, I beſeech thee, that I may frame my ſelfe to a voluntary pouerty ; which being accompanied, with a milde, right, lowly, and true contentation, may continually rule and beare ſway in mee in ſuch

ſort, that reſting my ſelfe content with a little, I may imploy all the houres of my life in thy ſeruice: that without ceaſing I may meditate and thinke vpon thy bleſſings, and the benefits, whereof thou haſt giuen mee ſo large a portion. Be it farre from mee to wiſh to lay vp heapes of ſiluer and gold and tranſitory goods, and if I bee frugall and ſparing to lay vp any, that I may doe it with this minde, not to lay them out wickedly in vanities and diſſolute riotings, but to releeue the neede of my brethren thy children. Can I finde any of my goods, wherewith I may doe good vnto all men, eſpecially to the houſhold of faith, let theſe be my vacancies and exerciſes. From thence let flowe the contempt and refuſall of all things which doe not guide mee to thee, and to hate thoſe things which lead mee out of the way from thee. Grant vnto my ſoule, ſo much toſſed vp and downe in the hauen of thy mercy, to land at her Port, that floting no longer vpon the perillous waues of ſo many fooliſh and noyſome luſtes, ſhee may reſt in the loue which thou haſt teſtified vnto mee in my Sauiour, *Amen.*

I come now to ſpeake of anger and choller, which commonly keepe poſſeſſion in old men, by reaſon that they ſtill feele ſharpe goades in their mindes, and grieuous woundes in their bodies, either for that their children miſgouerne themſelues, or their wiues behaue themſelues vſurpingly, or conſidering the common ſtate of things, the ordinarie burthen of their ſong is, that all the world is naught, becauſe their manner is alwayes highly to commend the times paſt, and euer to bode and preſage that the times to come will bee worſe and worſe. Beſides, old men are ſuſpitious, diſtruſtfull, and hard of beliefe, becauſe (as *Ariſtotle* ſayth) hauing liued long, many men haue deceiued or dealt craftily with them, or they haue deceiued and dealt craftily with others. They are not eaſily reconciled for they cannot endure to be aduiſed or directed, although (as St *Ambroſe*

broſe ſayth) there is no age too old to learne, and that thoſe old men, which are incorrigible, and will not be reformed, haue more cauſe to be aſhamed, and to lament, then to ſmooth vp themſelues that they do well, and laugh in their ſleeues at thoſe which would gravely put them in mind of their dutie. But the principall endeuour of our wiſe *Vieillard* ſhall be to ouercome himſelfe, eſpecially in reſpect of anger, or choller, a cruell and outragious paſſion, which *Horace* the Poet fitly ſurnameth a ſhort madneſſe. He ſhall eaſily get the victorie of it, if preſently vpon the firſt motions and aſſaults he repreſſe and repulſe it, before he be invaded, tranſported, wounded, poyſoned with it. To alter nature is a very hard thing: notwithſtanding many things in nature may be corrected and tempered by taking a little heed thereunto; Eſpecially choller may be repreſſed by abſtaining to drinke too much ſtrong wine, and to feed vpon meates and ſauces too much ſpiced, by refraining the company of ſcoffers, quarrell-ſome, mutinous, and mad-braine-ſicke perſons, by frequenting the company of good men, by framing the minde to meditate vpon the ſuffrings, patience, humilitie, ſoueraigne charitie of Ieſus Chriſt, by the reading alſo in good bookes, the many worthie examples of the meekeneſſe and patience of infinite perſons ſet forth vnto vs. Now as greene things doe helpe the ſight, and as there bee ſome coullors which doe leſſe offend the eyes then others: ſo there be pleaſant ſtudies and delightfull exerciſes and imployments, which driue away dullneſſe of ſpirit, and melancholie of minde. And becauſe choller is ſtirred vp in vs vpon an opinion of wrong done vnto vs, let vs weed out of our hearts all ſuſpitions, let vs ſtop our eares againſt rumors and tales, and let vs conſider in our ſelues, that often-times it hath beene better to winke at, and paſſe by an iniurie then to reuenge it, ſeeing that it is a woefull and impious act to be cruell to our ſelues, which falls out, when choller doth diſturbe,

and put the mind and bodie out of all good tune, frame, and temper: ſo that (to ſpeake truely) there is none to whom we doe ſo great iniurie as wee doe to our ſelues. Vndoubtedly, the wrath or anger of man doth not accompliſh the righteouſneſſe of God, that is, can doe nothing that is pleaſing and acceptable to God, as ſayth S. *Iames* in his firſt Chapter.

The proper effect of magnanimitie and greatneſſe of courage, is to bridle and ſuppreſſe choller and anger, and there is nothing ſo commendable in an honourable Peere and great perſon, nor worthie his fame and reputation, as clemencie and mercie. For although ſeueritie muſt be vſed in puniſhing offences, yet is it meet to curbe and ſuppreſſe anger, which alwayes leapes beyond the boundes of mediocritie, and driues vs into the toyle of odious and idle fuminges and chaffings. If wee be prouoked to anger, let vs according to the precept of the Apoſtle, be angry and ſinne not, which we ſhall doe, if we be angry with our ſelues, and deteſt our owne frailties and vices. But ſo long as we are conuerſant with men, let vs carrie our ſelues friendly and louingly, & couragiouſly ouercome the miſeries, which are of a ſhort continuance, by reaſon that while we are taking a ſuruay of our ſelues, ſtirring to and fro, here and there, turning vs about, and looking how feate and handſome we be, death following with euerlaſting life will ſeize and lay hold on vs. But if malice and priuie hatred doe creepe into our hearts, it is expedient to ſeeke a ſpeedie reconciliation, for when wee ſee the minde of man (if in this point wee beleeue *Valerius Max mus*) to abandon hatred, and to be of a peaceable and reconcilable inclination, it is a ſigne that it is in an excellent ſtate of reſt and tranquilitie. And as calme weather at Sea after a raging guſt of winde, and as a faire Sun-ſhine day after a cloudie ſtorme, is wonderfully pleaſing, ſo warre turned to peace cauſeth vnſpeakeable contentments. Moreouer, touching the things which

ſeeme

ſeeme to excite and prouoke vs to anger, as the diſobedience of our children, the ingratitude of our ſeruants, or friends, the perfidious and falſe dealing of ſome others, ſickneſſe, and diſeaſes: they are the viſitations of the Lord God, to proue our patience, and alſo to repreſſe the pride of our fleſh. Let it be our part not to thruſt our nayles into our owne wounds, nor to add (as we ſay) fewell to the fire, but rather let vs daily pray to our heauenly Father, who being our ſole Creator, is likewiſe ſoly he, who can reforme and regenerate vs, that by the vertue and efficacie of his ſpirit, hee may repreſſe all our corrupt and inordinate affections in ſuch ſort, that as children of God, not of Sathan, or of *Cain*, we may be cloathed with the new man created according to God, may be courteous one towardes another, mercifull, mutually forgiuing one another all offences, as our Lord hath graciouſly pardoned all our ſinnes in Ieſus Chriſt. But it is not requiſite to proceede further in the diſcourſe of anger or choller, the turpitude and deformitie whereof is ſufficiently knowne to wiſe old men, who haue read the excellent Treatiſes, which haue beene aunciently written of it, eſpecially, in the Bookes of *Seneca* and *Plutarch*: Afterward in our tyme by *Iohn de L'Eſpine* in his graue Diſcourſes of the contentment of the minde. Whoſoeuer will adde to theſe that which *Turtullian* and *Cyprian*, Doctors of the Church haue written of patience, can require to know nothing further of this ſubiect, vnleſſe he may bee pleaſed to adde that which S. *Baſile* and S. *Chryſoſtome* haue written in diuers Homilies againſt anger, and the great deſire of reuenge, which is to be lamented in all men, and beyond all meaſure to bee abhorred of a wiſe old man. As for many late writers, which in Latine, Italian, Almaigne, or any other Language beſides the French, haue written of choller, or anger, and of the helpes and remedies againſt it, which they haue culled out of Bookes of Diuinitie, naturall Philoſophie, and

Phiſicke; We need not now to make a Catalogue of them, they making nothing to our principall intention in this Diſcourſe.

There remaineth to ſpeake ſomething of diffidence and diſtruſt, the mother of impatience and almoſt of all other vices. Our Lord correcteth this euill in thoſe that are his, whom he calleth ſometimes men of little faith, ſhewing the remedies for it, to bee contained in the conſideration of the gracious power of our God. If any men be bound to ſuch contemplation, wiſe old men are, who ſeeing themſelues at their iourneies end, and feeling their ſtrength to faile, ought to profit in faith, and in the meditation of the prouidence and mercie of God. It is that whereunto S. *Paul* ſeemes to haue regard, when he willeth old men to be ſober, diſcreete, aduiſed, ſound in the faith, in charitie, and patience, *Tit.* 2. 2. What is the cauſe of the frowardneſſe and impatience in old men? Euen this, that they forget ſo many great fauours and benefits, which God hath beſtowed vpon them, hauing mercifully drawne them from their mothers belly, tenderly brought them vp, protected them from infinite dangers, ſo that they haue great cauſe to prayſe God at all times, as *Dauid* exhorteth them by his example in diuers Pſalmes, eſpecially in the 34. 71. and 118. Pſalmes, which all young and old men ought to know by rote, and by heart; As alſo we recommend vnto them the ſeauen and thirtith Pſalme, which may be called the ſhield againſt impatience, becauſe we may finde therein, that which is able to ſettle, and aſſure a conſcience wauering and perplexed with the ſcandalls and offence, to ſee the eminent proſperitie of Atheiſts, and prophane perſons. Put the caſe that the skie fall, that the earth melt into the deepes, and that the elements of fire and water be mingled together; ſhall we ſuffer therefore melancholie, fretting, and impatience to deuoure vs, when on the contrarie our Sauiour exhorts vs at that very time to lift vp our heads

heads to heauen, becauſe our deliuerance drawes neere, and is at hand? *Luke* 21. 28. Is there any heauineſſe or anguiſh which the promiſed comforter, who is more mightie then all the world may not aboliſh and take away? Prouided we leaue the matter to him, and baniſh and caſt of all diſtruſt and impatience. Then to what vſe ſhould ſo many promiſes of the ſonne of God ſerue? and what ſhould that charitable and ardent prayer availe, which he made a little before his death, deſcribed in the 17. Chapter of S. *Iohn*? But if wee will conſerue and keepe our ſoules in peace, and in true ioy, let vs carefully keepe faith, and a good conſcience, and let vs endeuour with S. *Paul*, and after his example, to hope that the reſurrection of the dead, as well of the iuſt as of the vniuſt ſhall come, and to haue our conſcience vnblameable towardes men, *Act.* 26. 15. 16. Thus doing wee ſhall alwayes haue ioy in God, *Phillip.* 4. 4. The heart which is glad and reioyceth in the Lord, is a perpetuall banquet, *Pro.* 15. 15. So the vncleane and froward ſpirit, the horror of ſinne, the ſenſe and feeling of the wrath of God ſhall vaniſh and depart from vs, and wee ſhall ſing in triumph with the Apoſtle, theſe excellent ſayings, If God be on our ſide, who ſhall be againſt vs? He which hath not ſpared his ſonne, but gaue him for vs all to death, ſhall not he bountifully giue vnto vs alſo all things with him? I am perſwaded that neither death, nor life, nor Angells, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature is able to ſeperate vs from the loue, which he hath manifeſted vnto vs in Ieſus Chriſt our Lord, *Rom.* 8. 30. &c: If ſometimes we feele our faith to languiſh and droope, and our ſoules to be heauy and penſiue, let vs ſpurre and rouze vp our ſelues with the goad that *Dauid* vſeth in the two and fortith Pſalme. 12. v. My ſoule why art thou caſt downe, and why art thou diſquieted within me? waite on God, for I will yet giue him thankes, hee is my preſent helpe,

and my God. Let vs then diſcard and caſt from vs, the execrable ſuggeſtions of the fleſh & of Sathan, and hearken to the counſell of the Sonne of God, who doth dehort and diſwade vs from the perplexed, vnprofitable, vaine, and prophane cares of the world in the ſixt chapter of Saint *Matthew*, and doth encourage vs to all confidence and affiance, and to an inuincible hope in him, when hee ſaith, You ſhall haue affliction in the world and peace with me; but bee of good courage I haue ouercome the world. *Iohn* 16.

CHAP. XI.

Of the cauſes that old age is burthenſome, and tedious to many old men.

The common felicities of old age.

A Well framed minde reioyceth in proſperitie, and is ſenſible of afflictions. But the euill and miſchiefe is, that many men caſting their eye awry vpon euils, giue good things a ſhrewd vnhappie, and wrong name, ſpeake ſiniſterly and ill of them, or doe not iudge of them as they ought: Whereupon it follows that old age is tedious, and vnpleaſing vnto them, becauſe they haue not learned wherof to reioyce, and to complaine, nor know not the felicities of old age, what they are, nor haue not ſaluted or congratulated them a farre off, nor neere hand. I doe not reckon nor reſt vpon thoſe common felicities, to haue the Hatt put off to them, to be men of countenance and reſpect, to haue ſeruants to attend them, to be ſought vnto for their counſell and aduiſe, felicities which doe not happen to all old men: But I haue a regard to the true felicities, whereof our next Chapter ſhall treate: In ſo much, that it was wiſely ſpoken, that old age doth reſemble the Images called *Silenes*, which a farre off, and without appeared to bee groſſely

groſſely carued, and very ill fauouredly made, but neere hand were of excellent workemanſhip, and ſeemed to haue in them, I know not what, that was more then humaine. Such is properly old age, if the life paſt hath beene wiſely ordered, and if old men doe truely know their ſtate and condition. But in mine opinion there are foure Reaſons wherefore many old men doe impatiently beare the burthen of old age. The firſt is, that by their fretfull impatience, they doe aggrauate their inevitable miſeries a great deale more then is fitting, or there is cauſe, & giue out in ſpeech, that they are worſe then they be, and being too ſenſible of them, regarding altogether the preſent paines and euils, which they feele and ſuffer, doe not comfort themſelues with the remembrance of their felicities paſt, nor with the hope of the felicities to come. The ſecond, is an euill education, which is ſo preuailing, potent, and powerfull, that cuſtome is almoſt a nature, and habit doth vtterly deprane mens manners, and wholly corrupt them. Therefore the ſaying of a wiſe auncient man is of authoritie; that it is fit betimes to trayne vp young men to take delight or paines in ſuch things wherein it is meete for them to recreate themſelues, or to bee buſied, or take paines: Euen as it is good to make them fit for honeſt trades, or occupations, and to envre them to good imployments, ſeruices, and to well-doing, which no age ought to refuſe. For if wee ſhould draw the ſhoulder from vnder the yoke, and ſhunne all ſtudie and induſtrie, we ſhould make no reckoning of vertue, whereunto we doe not attaine, but by the way that is narrow, vneaſie, and painefull to clyme; whereunto hauing attained, our care is, that we be not carryed beyond our bounds, and miſled by the vices which we hate and avoyde. It is ſayd that good houſe-keepers make vſe of any thing, be it neuer ſo ſmall a rag; and why ſhall not wiſe old men haue the witedome and skill to drawe and diſtill good out of the euils which they ſuffer. Phiſitians

Delightfull good recreations are as fit for young perſons as labour.

finde infinite remedies, and wonderfull medicinall properties in plants, herbes, and fruits, which wee would neuer thinke to haue ſuch excellent vertues, if daily experience did not make it manifeſt and probat vnto vs. Shall it then be forbidden to thoſe whom ſo many years haue enabled to be wiſe, to extract from the time, and from the ſundry accidents and occurrences of their life paſt, ſome remedie and refuge againſt the miſeries which doe aſſaile and beſiege them? All things are mutually helpfull and ayding to the good of thoſe that loue God; And what ought then wiſe old men to hope for and expect, if betimes they haue learned ſome documents and leſſons touching their true office and dutie? The third cauſe of impatience is, that we who make profeſſion of Ieſus Chriſt, and ſpeake highly of the Church, of Religion, of the ſeruice of God, of faith, of good workes, and ſay there is nothing ſo true as the Goſpel, haue but a weake faith and beliefe in the Goſpell, or in the aſſured promiſes of him, who cannot deceiue nor be deceiued. From this ſource and fountaine doe iſſue and flow all thoſe euils which our fore-fathers, and we haue ſeene. What euils doth incredulitie and hardneſſe of beliefe ingender and beget? How often doth our Lord finde fault with his Diſciples for it, whom hee ſawe ſo dull and ſlow to comprehend and vnderſtand what hee taught them? Old men doe torment and vexe themſelues when they feele their ſenſitiue and carnall life to ſhorten and melt away, but as for the life eternall, Angelicall, bleſſed, the neerer it approacheth to them, the leſſe they apprehend and perceiue it. If a man of honour or credite, did promiſe you this or that, his promiſe ſhould paſſe for ready pay, and for money told on the nayle; and a hard matter it ſhould be to make you in the leaſt manner to thinke, that his purpoſe ſhould bee to falſifie or breake his word with you. Beholde, God doth tell you, and when you are ready to depart out of the world, promiſeth that you ſhall liue

for

for euer; and your minde wauers and floates vpon the waues of doubt and hardneſſe of beleefe. This is, not to know that there is a God, nor who hee is; this is, by the ſin of incredulity grieuouſly to offend Ieſus Chriſt, the Lord and maſter of all them which beleeue; this is, to imagine a Chriſtian dwelling in the houſe of faith, a man without faith, & without hope. The fourth cauſe of our impatience is, that old men know not what the oyle of ſaluation is, the oyle of ioy, the oyle, whoſe flaming light neuer goes out; or if they doe in ſome ſmall meaſure know it, they care not for it, nor haue any minde or fancy to ſeeke it and begge it of the Lord. This oyle, is the vnction of the holy Ghoſt, wherewith Chriſtians being inwardly annoynted are made ſtrong, not onely to reſiſt death, but the gates of hell alſo. The ancient manner was to annoynt wraſtlers with oyle, and old men which are to combate and fight againſt the terrours of death, haue very great need of this oyle and ſpirituall vnction. Let them take heed then that they quench not the ſpirit. 1. *Theſſ.* 5. 19. But (to vſe another compariſon) let them bee carefull to kindle the gift of God in them, by a daily ſupply of this oyle, craving with a zealous affection the increaſe thereof, as King *Dauid* did with a loud voyce in the one and fiftith Pſalme; O God, caſt me not off from thy preſence, and take not thy holy Spirit from me; Reſtore to me the ioy of thy ſaluation, and let thy free Spirit ſuſtaine and eſtabliſh mee. This Spirit doth renew vs, to the end wee like Eagles, which ſoare directly aloft in the ayre to the Sunne, might flye vp to heauen, there to ſee our ſelues pluckt, and ſtripped of the vaine light feathers of corruption, couetouſneſſe, anger, impatience, diſtruſt, and of many wordly luſts and deſires, which like lyme-twigges doe ſtay and detaine fooliſh old men, euen, as it were, pyles of wood rammed into the earth, where their hearts are buryed, hauing their ſoules more vntowardly crooked, then their heads and ſhoulders; ſo

that they conſume their dayes in ſighes, waylings, and torments; being wholly vnprouided of fit remedies to temper and ſweeten the woes and ſorrowes of this life, nor hauing the power of themſelues to leaue and forſake this world; but as they muſt perforce bee driuen out of it, although miſery doth aſſayle and afflict them on euery ſide.

CHAP. XII.

Of the benefit or good of old age.

WE doe now ſpeake of ſome commodities of old age, and doe parcell out the benefits and good thereof. Wee ſpeake heere of a well framed and well ordered old age, and of that age, which is from fiftie fiue yeeres, or there abouts, vntill threeſcore and tenne, or foureſcore yeares. Touching thoſe caſuall miſeries, as childiſh humours and doting manners, paulſies, faintneſſe, feebleneſſe, and the like infirmities either of minde or body, theſe art not heere to be conſidered, for all old men doe not bring forth commendable fruits and effects of their liues; being become ſots, leud, and men altogether rude and ill nurtured. And who would thinke to goe to gather grapes of thornes, figges of thiſtles, and to finde hony in a gall? Ancient men had a Prouerb (as *Dauid* reports, 1. *Sam.* 24. 14.) That wickedneſſe doth proceed from the wicked. But we doe maintaine, that there are vertues not common, which are to bee found in old men, who are vertuous, wiſe, and fearing God, who only are worthy and none elſe, (as *Baſil* ſaith) of the worthy name of old men, although they haue faint and languiſhing bodies and lye bedred. Speaking then of good, we doe conſider diuers ſorts of good. There is a naturall

a naturall good, a politique, a ſupernaturall, and a good which is oppoſed to that which is vitious and bad, vnpleaſing, painefull, vnprofitable, hurtfull.

Wee doe take vpon vs to make it appeare, that theſe diuers ſpecies and ſorts of good, doe all meete in old men. And firſt, to ſpeake of the naturall good; What thing is there ſo agreeable to nature, as ripeneſſe of iudgement? Now this is found properly and altogether in old men. For pregnant and forward wittes, are of an extraordinary laſt, and doe ſeldome laſt long. Men of ripe age, doe vndoubtedly perceiue the ouerboyling blood and paſſions of youth, to waxe luke-warme and to freeze in them, they feele ordinarily many ſalt rheumes, and Catarrhes to conſume and dry vp in them, they are macerated and leane, and they know their iudgement decayes. It is a naturall good to dye old, for a man to bee carefull of himſelfe and his health, which is ſounder in old men, then in young; who, for the moſt part, regard not the good gouernment of their bodies and liues.

Concerning the ciuill or politique good, it chiefly conſiſteth in honour, which being the Magnificent and Maieſticall reward of vertue, hath beene the cauſe that wiſe old men haue alwayes iudged, that there was no good ſo commodious as this. The *Spartanes*, and many other people, did honour very much the ancients and elders; who in the common-weale of *Iſrael* were ſuperintendents, and had the charge of publique and State affaires committed to them. And Saint *Paul*, 1. *Timoth.* 5.17. willeth that the elders that rule well bee eſteemed worthy of double honour. All conſtitutions and ordinances doe decree, that old men command, and yong men obey. The *Athenians* obſeruing an ancient decree of *Solon*, did honour old age in ſuch ſort, that the ancieneſt men of the citie had the prime voyce, and ſpake firſt in all their common counſells and aſſemblies, and they eſteemed it very expedient for the good of their

ſtate, to reſpect the counſell of old men. Young *Plinie* in the eight booke of his Epiſtles writeth, that there was an ancient conſtitution to this effect; That young men ſhould learn of old men, not only how to behaue themſelues in their ſpeeches and words, but alſo in their carriage and geſture of body: The father was tutor to the ſonne, and if the father dyed, the ancienteſt man of the place where he dyed, or of ſome other place, was to haue the tuition and wardſhip of his ſonne. The Apoſtle ſath to *Timothy* his ſcholler; Rebuke not an elder, but exhort him as a father, and the elder women as mothers.

Concerning the goods of the minde, which are morall; as prudence, temperance, continency, and thoſe which are ſupernaturall and infuſed; as the true wiſedome, the ſincere knowledge of God, the zealous inuocation of his name, the diſcuſſion of Theologicall controuerſies, the dexterity, and skill of managing, and ordering Church diſcipline; there was neuer no doubt made, but it is agreed vpon of all men, that old men haue a larger meaſure of knowledge heerein, and without compariſon more vnderſtanding to direct, then young men. Certainely young men, who are of ſober and diſcreet conuerſation and manners, and plentiouſly furniſhed & qualified with graue counſells, as *Timothy* the Euangeliſt was, doe deſerue very great commendation and applauſe. 1. *Timoth.* 4. 12. But Saint *Paul* doth not mynce and diſſemble the matter, but that ſuch greene heads are often time in trauell, and whurried about with intemperate luſts and deſires; and further, will not admit that the Paſtour and Miniſter of the Church, ſhould be a young ſcholler, or freſh-man; leaſt being puffed vp with pride, hee fall into the condemnation of the Arch Calumniator the Diuell. 1. *Tim.* 3. 6. Hee forbiddeth the young widdowes to meddle in things ſet a part for the ſeruice of the Church. 1. *Timoth.* 5. 12. It is euident what opinion old men in times paſt had

had of young men. *Homer* in his *Vliſſes* declares, that young men vſually are inconſiderate and heedleſſe. *Ariſtotle* writeth, That they are not very capable of morall knowledge, for lacke of iudgement and experience, which they could not attaine vnto, but by ſucceſſion of time. *Cicero* propoundeth this ſentence; That young men are raſh and heady, and old men are adviſed and ſtayed. Beſides, many others haue ſhot forth the like bolts and cenſures, whereof this is the totall ſumme and ſubſtance.

I neuer ſaw wiſedome and youth, both together dwell,
Nor him a good commander, that did neuer obey well.

I will heereunto adde further this Stanza of verſes of the ſame quill.

Suddenly to reſolue, and raſhly to beleeue all,
Not to diſcerne and friends voyce, from a flatterers call:
Young headed counſell, and new ſeruants put in truſt,
Haue oftentimes laid high eſtates in the duſt.

It is recorded in Hiſtories, that many Common-weales hauing beene diſturbed, turned topſie turuie, and brought to ruine, by the bold forwardneſſe and raſhneſſe of young Counſellours, haue beene reeſtabliſhed, and at length reduced to a good forme of gouernment by the counſell of old men. The kingdome in the houſe of *Dauid*, in the time of *Rehoboam*, the Common-weale of *Athens* many times, and of *Rome* in the conſpiracie of *Catiline*, are a proofe heereof. So then the fruits, which old age doth yeeld and bring forth, are manifold, whereof ſome redound to the glory of God, as old men haue more deuotion and religion then other men, their prayers are more powerfull and frequent, they doe more vſually, and daily extoll and magnifie the grace, fauour, & prouidence of God, whereof they haue

many testimonies and experiences in their owne persons. There are other fruits, which old age doth yeeld, which doe serue to the benefit and good of their neighbour; for that wise old men by their good counsells, doe maintaine and support publique estates, and their owne priuate estates, be they great or small. For he that is a prudent gouernour of a small family, deserues great commendation; As on the contrary, if the followers and seruants of the mightiest, and most eminent persons that may be imagined, doe liue dissolutely, it is a woefull shame: And heereof wee must appeale to the iudgement of *Salomon*, in the fourth Chapter of his *Ecclesiastes*, 13.v. where hee sayth, Better is a poore and wise childe, then an old and foolish King, that will no more be admonished. And what is a wise old man in a counsell of State? It is an incomparable treasure. And what is a King, Prince, Lord, that is old and wise? It is a true and liuely image of God among men. There are other fruits, which old men themselues enioy, who liuing discreetly, rest in peace, health, and welfare, reducing their course of life within the lists of pietie, temperance, where they spend their dayes in holy meditations, and with ioy of heart passe their time, in seeing

Their vertuous children in comely showe,
About their table all on a rowe,
Like Oliue plants to stand and growe.

Then they reape the sweet and precious fruite of their labours past. But to proceed, who would dare to tearme wise old men idle persons, who doe imploy themselues to the true and proper exercises of a man, to wit, to the actions of the minde. Magnanimitie, true fortitude, is not inclosed in the muscles, nor in the synewes, but in the bearing and sustaining of grieuances; in leuying all our powers and forces to fight against impatience, carnall lusts, against Sathan and the world. The

famous

famous deedes of old men are wiſe counſells, inſtructi-
ons, good examples, zealous prayers, ſeruices to the
Common-weale and State, ſuccours and helpes to
friendes, protection and maintenance to orphanes and
children. *Plato*, *Sophocles*, *Iſocrates*, and a number of
Heathens more, who in their old age began and per-
fected workes, which are yet extant and vſefull, were
they doting old perſons? *Baſil*, *Nazienzen*, Saint *Au-
guſtine*, ſo many ancient and moderne Diuines, who
during the profound darkeneſſe of Atheiſtes and pro-
phane perſons, wallowing like ſwine in all confuſions,
dyed very old men, and their tongues and pennes ne-
uer lay ſtill, but were buſie and mouing to edifie and in-
ſtruct the Chriſtan Churches: are theſe old men which
haue ſpent their time badly? So many white beardes,
which yet to this day ſerue their ſoueraigne Lord, of
whom they expect a glorious reward, are they to bee
caſt behinde the doore as vnprofitable veſſels? Is it
wiſely done of young men to reuile them in wordes,
and ſhamefully to ſpurne and tread on them? But as *Ze-
nophon* ſaid, Thoſe men liue wiſely, who are carefull
more and more to reforme themſelues; and they liue
cheerefully, who euery day feele themſelues to profit in
vertue, which may be truely ſaid of wiſe old men, whoſe
hearts are lifted vp to the Lord, and who already haue
a foot in Paradiſe. Wherefore then, doe we accuſe na-
ture and her impediments, as we call them, I meane old
age, and the infirmities thereof? Seeing that the milde,
and meeke conuerſation of old men is of better eſteem,
and more gracious in them; a pregnancie and dexteritie
to counſell well, is more eminent in them; their con-
ſtancie to ſuffer death, more aſſured and ſtedfaſt; and the
temperance to bridle and reſtraine fond fooliſh luſts
and deſires, is more potent and forcible in them.
Though their body be weake, their minde is ſtrong. A
wiſe old man is no more daunted at the approach of
death, then a labouring man, who hauing vndergone

Old mens actions.

the raine, heat, and cold of the day, is not grieued to ſee the ſunne ſet, becauſe it is a ſigne of his ſurceaſe and reſt from his labour, and of receiuing his promiſed wages. And old man fearing God, doth already feele the pleaſures of Paradiſe, and being aſcended to the top and pynacle of true knowledge, diſpiſeth the baſe, deceiuing, periſhing, to wit, the woefull and corrupt riches of the world. According as old men haue beene better or worſer trained vp, and inſtructed; according alſo to the diuerſitie of gifts, which they haue receiued of God, we ſee they yeeld diuers fruits and effects. It is the incredulitie, impatience, vitiouſneſſe, and leudneſſe of life, not old age, which is the cauſe that many, in ſtead of referring themſelues, and their actions and affaires to the prouidence of God, of learning that whatſoeuer diſtaſters and diſcommodities doe happen vnto vs abroad and at home, in our bodies, in our goods, from our ſeruants and thoſe of our family, from our friendes, from our enemies, is a gracious chaſtiſement vnto vs of our heauenly Father, and an exerciſe and triall of our faith, we ſtill perceiuering in the ſincere knowledge of him in our calling, ioyned with a good conſcience; Doe woefully torment themſelues, childiſhly bewaile their condition, if their proiectes and plots, deuices and wiſhes, haue not that ſpeedy ſucceſſe which they deſire: As that great Orator *Cicero*, who forgetting what hee had written in his booke of Offices, That no man can be iuſt which feareth exile, paine, or death, being forlorne and in a deſperate taking a few dayes before hee was ſlaine, cowardly exclaimes in a letter of his to *Octauius*; Beaſt that I am! In vaine haue I beene taken and held for the man I am not! My old age is moſt vnfortunate and diſaſtrous! My white haires after a miſerable life ſtand vp fearefully ſtaring, and out of order!

There remaineth for concluſion of this Chapter, to adde vnto the felicities of old age, certaine excellent priuiledges, which thoſe that are learned in the ciuill law doe

doe attribute vnto it. I will giue you the cullings and choyce of fiftie, or threeſcore and more, quoated by ſundry collectors. Men that were auncient themſelues, did beare no leſſe honour to very aged perſons, then they did to Magiſtrates. The older a man is the more is his iudgement eſteemed. In conſultations, and in matters ambiguous and doubtfull to be decided, the aduiſe of old men is preferred before the aduiſe of yong men. Old men enioyed the priuiledges of noble men. Old men are not ſued, nor ſcited to appeare in any Courts of iuſtice, without the *Pretors* expreſſe permiſſion, and licence, and particular information of the cauſe. The auncienteſt men haue their names alwayes enrolled and ſet downe firſt. Old men ought to haue the firſt places and ſeates, and to ſit at the vpper end of the Table. The auncienteſt Counſellors in the abſence of the Preſident may appoynt and call a counſell. If there be queſtion touching the obſeruing and keeping of common contractes and rates, the auncienteſt men of a fraternitie, or company, haue the firſt voyce. It is graunted and permitted to old men to cenſure and reforme their neighbours. Many willing to accuſe and beare witneſſe againſt any one, the teſtimonie of the oldeſt man is of moſt credit. Old men are *Magnificoes* and noble men. The counſells of old men are more regarded, then the ſtrength of young men. In the common weale of *Iſrael* there was an expreſſe ordinance of God, touching the honour due to old men, which *Moyſes* recites in theſe words; Riſe vp before the hoare-head, honour the perſon of the aged man, and feare thy God, *Leuit.* 19. 32. *Elihu* in the two and thirtieth Chapter of *Iob.* 6. verſe, doth declare what reuerence was giuen in thoſe dayes to aged perſons. And *Salomon* in his 16. Chapter of the *Prouerbes*, ver. 31. ſayth, Old age is a crowne of glorie when it is found in the way of righteouſneſſe. The common-weale of *Iſrael* had a long time the auncienteſt of the people to the number of threeſcore and ten to go-

uerne it, men of great age and experience, who were very much reſpected, men of great authoritie, and repreſented the whole bodie of the people, as all the holy hiſtorie doth verefie. It is apparant, that *Rehoboam* the ſonne of *Salomon*, for not giuing credit to the counſell of old men, loſt almoſt his whole kingdome, 1 *King.*12. Young counſellors were authors of this confuſion, by which it appeareth how wiſe *Dauid* and *Salomon* had beene, in their iuſt gouernment, to haue ſtill gray-headed men about them, and attending on their perſons, and what miſerie doth enſue to Princes, to deſpiſe and not regard wiſe old men. The auncient Iewes had this ſaying, that it is *bonum omen*, a good ſigne to ſee an old man in a houſe. This ſaying ſeemes to bee taken from the firſt of *Samuel* and ſecond Chapter, where the Lord threatning the high Prieſt *Eli*, ſaith, There ſhall neuer bee an old man of thine houſe, all that deſcend of thine houſe, ſhal dye in the flower of their age, and when they be men growen. The ſame Iewes had a ſaying alſo, That thoſe countries wherein there are no old men to be ſeene, doe deſerue to bee ouerrunne, waſted, and ſpoyled by enemies. They haue an eye of regard, to the ſentence pronounced in the third Chapter of *Iſaiah*, where the Lord threatneth *Ieruſalem* and *Iuda*, to giue them young men for their gouernours, and children ſhould rule ouer them, and further ſayth, That women are Lords ouer them. In the booke of *Eccleſiaſticus* there are many worthy wiſe ſentences and ſayings, in the honour of old age. It ſhall ſuffice to note two or three of them. Diſhonour not a man in his old age, for they were as wee which are not old; they haue beene taught of their fathers, and of them thou ſhalt learne wiſedome, and to make an anſwere in time of need. Chap.8. And in the 25. Chapter he ſayth, That it is a pleaſant thing to beholde gray headed men miniſter iudgement, and for a man to haue his cauſe referred to the elders, who can giue good counſell; Alſo that experience

perience is the crowne of old men, and the feare of the Lord is their glory.

Cyrus in *Zenophon* reports, that the *Persians* had a law enioyning all men to be silent, when an Elder should speake, to giue him the wall when they mett him in the streetes, and to set open and cleare the passage wayes when he should goe any iourney, or voyage. Yea, the auncient *Grecians*, as *Hesichius* obserueth, gaue titles of Maiestie to old men, naming them Excellencies, Kings, Princes. In the auncient Romaine Common weale great reuerence was done to old men, as *Callistratus* the Lawyer witnesseth. And the Poet *Ovid* in his third Booke, treating of pride and haughtinesse of minde, remembers that the auncient Romaines did greatly reuerence old age. It is wonderfull what *Plutarch* in diuers places doth relate of the priuiledges of old age in the Common weale of *Sparta*, which flourished many hundred yeares, so long as the young men gaue eare and credit to the counsell of old men. And *Zenophon* in a Discourse of the *Grecian* state worthily sayth, that *Pharnabazus* stood vp to speake, because hee was the auncientest common counsell man. Moreouer, in the auncient Romaine or Latine tongue, that is called *Antiqué*, which is honest, of credit, and authoritie; And *Cicero* sayth in one place, *Ne dubites quin quod honestius, id mihi futurum sit antiquius*. And in another place, *At salus antiquior, id est potior, militum, quam impedimentorum* : A manner of speech and phrase vsuall also among the *Grecians*, as *Plato* mentioneth in his *Sympose*, and *Pollux* in his second Booke of *Synonimaes*. Let vs conclude this whole Discourse of the priuiledges of old age, with that which the Apostle propoundeth in the 1 *Timoth.* 5. Where he forbiddeth *Timothie* his scholler, & all others rudely to rebuke Elders: Vnlesse (as S. *Gregory* sayth) they be scandalous, and an euill example to others. For *Chrysostome* sayth, that an old man of a youthfull and light behauiour, is more ridiculous, then lasciuious, fond toying young men.

CHAP.

CHAP. XIII.

Of the profit, which wise old men may reape from the Doctrine conteined in the writings of Philosophers, and Heathen Authors.

Saint *Augustine* teacheth in the fourth Chapter of his second Booke of Christian doctrine, that if heathen Philosophers haue had the happ to pen Documents and Instructions agreeable to the truth, which we professe; so farre beside the marke, and vncouth is it, that we should estrange and withdraw our selues from the vse of them, that on the contrary, wee must take out of their hands, as from vniust possessors, and conuert to our vse, whatsoeuer they haue wisely written. For if in the composition of Antidotes, and counterpoysons, Vipers flesh be mixed and incorporated in treacle; Who shall let vs not to draw and extract from the doctrine of Gentiles and heathens many worthie remedies against vices: we learning in other books the right knowledge of the true God? Vndoubtedly, we doe finde in *Plato*, *Aristotle*, *Zenophon*, *Isocrates*, *Cicero*, *Seneca*, *Plutarch*, yea, in the Greeke, and auncient Latine Poets infinite lessons and instructions touching vices and vertues. We doe read in the Histories penned by many learned heathens, of wonderfull things, which may be called the racke, and billes of fearefull inditements against Christians, before the iudgement seate of God. We see in the Gospel, that Iesus Christ doth propound the examples of the Queene of *Saba*, of the *Niniuites*, of the men of *Tyre* and *Sidon*, to the end to strike a terrour in the Iewes. Wherefore then should we make any scruple to alledge some testimonies of Heathens, touching the happie estate and condition of old age? It

shall

ſhall ſuffice to giue the wiſe *Vieillard* ſome taſte of them, leauing him to remember the reſt, or to learne them in the fore-named Authors, and in others which hee ſhall remember. I commend vnto him the lawes of *Plutarch*, eſpecially of the auncient Greeke and Romaine Captaines; Alſo the Apophthegmes and wiſe ſentences, and particularly the whole Treatiſe of the ſame Author in his *opuſcula*, intituled, Whether an old man ought to meddle with publique affaires and negotiations. The Dialogue of old age in *Cicero* is excellent. And in the Diſcourſes of *Socrates*, in *Plato*, and *Zenophon* there are found to this purpoſe in queſtion many worthy ſayings. *Valerius Maximus* in the eight booke of his Collection of auncient memorable acts and ſayings, doth ſet forth many notable examples of famous old men, whereof ſome haue hitherto beene propounded by vs. It ſhall then be enough to adde yet ſome teſtimonies drawne and culled out of the hoard and treaſurie of *Stobeus* in his hundred and ſixteenth Diſcourſe in fauour of old age. The experience of old men can reueale and diſcouer more wiſedome, then the trauailes, ſweating endeuours, tugging and ſtriuing of young men. It is true that the hands of young men are ſtrong to execute, but the braines of old men doe better ſeruice, and preuaile, and performe more: For time is the father that begets varietie of wiſedome and prudence. Loue to commune and aduiſe with old men, and abandon the fooliſh deuices, and fond imaginations of young men, wherein there is nothing appeares but vaineneſſe and fopperie. So it is that the pleaſure of a vitious and ſinfull contentment doth not laſte long.

Old age is not ſo neere the end of life, as it is neere the threſhold of the dore which opens to an aſſured happie life. Hee that will take vpon him the wardſhip and tuition of ſome young man, and to haue him well brought vp, doth commit him to a wiſe old man; euen as to qualifie ſtrong fuming wines, we doe brewe them

with water. Old men who are free and ridd of the ſo many euill luſtes, wherein young men doe furiouſly plunge themſelues, become like vnto God. Alſo old men liue and die as if they were rather aſleepe: whereas the life and death of young men reſembles boyſtrous tempeſtes and violent ſhip-wrackes.

It will be obiected againſt whatſoeuer I can alledge in fauour of old age, that the heathens alſo haue ſpoken verie diſgracefully and reprochfully of it; witnes the hundred and ſeauenteenth diſcourſe of *Stobeus*, the ſcoffing taunts and quipps both of the Greeke and Latine comicall, and Satyricall Poets in their Tractates. And hee he may goe for a witneſſe to, who compares old age to Wine that is lowe and almoſt nothing but lees; to a ware-houſe full of refuſe and brayded wares, whereof there is no reckoning to bee made; to a ſanctuarie or place of refuge, whereunto all ſortes of euilles ſeeme to retyre as to their garriſon and hold; to an eccho, to a ſhadow, to a vaniſhing dreame, and to the dead time of Winter. *Horace* in his art of Poetrie doth penſill and picture out an old man in this manner.

Many are the miſeries of wretched man that is old,
Either becauſe he hazards himſelfe to get money and gold;
And when he hath got it, his wretchedneſſe is ſuch,
He dares not lay out a penny, he loues it ſo much:
Or becauſe in all things he takes in hand, and goes about,
He is feareſull, vnweldie, full of ſuſpition and doubt;
He puts off the day of death, ſtill his minde doth him giue,
And he verely hopes many a day longer to liue.
He lies lusking at home, and loues to heare men relate,
All newes whatſoeuer, yea, the ſecrets of State.
He complaines of the times preſent, is penſiue and ſad,
And ſayes his fore-fathers dayes, were nothing ſo bad.

Iuuenal in his tenth Satyre, deſcribeth the infirmities of ſuch old age. But if wee heedfully conſider the

ſcoffing

ſcoffing ſpeeches of theſe Authors, it will ſoone appeare, that they ſpeake either of the diſeaſes of the body, or of old age that is decrepit, worne out, quite ſpent and done, not regarding the commodious helpes and vſes of wiſe old men. For otherwiſe, to what dangers and diſaſters are young men expoſed vnto? And when ſhould wee make an end, if wee ſhould take vpon vs to make a Catalogue of them? The Heathens haue confeſſed, that a young man was happy, not in regard of his age, but his vertue: They haue affirmed as much of an old man, adding further, That an old man is already poſſeſſed of that which a young man expects and hopes for. And what doe young men ayme at, and hope after, but to liue to a great age and to be old men? They haue compared young men, vnto men toſſed vp and downe to and fro with the windes and waues in the middeſt of the Sea, and old men to paſſengers which are neere their port and readie to caſte Anchor. Ought we to maruaile (ſayth *Cicero*) if old men be ſometimes feeble and decayed in ſtrength, ſeeing that youyg men cannot be exempt and priuiledged from conſumptions, or pynings away of the bodie? There is no infirmitie whatſoeuer in old age, which the wiſer old men are not prepared and armed for, and with greatneſſe of courage and patience doe eaſily ſuſtayne and endure. Whereunto the verſes of *Horace* doe fitly ſort and agree, who ſayth;

If God to thee a time doe giue,
Wherein thou mayeſt full happie liue,
Moſt ioyfully this time embrace;
Doe not neglect too long a ſpace,
The happie houre of thy Fate,
To enioy a life more fortunate:
But to the world proclaime throughout,
Thou art a voluntarie Souldier and ſtout;
And wilt not from thy coullors flie,
But ſtand thy ground courageouſly.

And in another place he ſayth;

Irkeſome it is to be annoyde,
With euill a man cannot auoide;
But that which is paſt remedie,
Man beares at laſt contentedly.
When patience hath him vnder awe,
Yeelding obedience to her law.

Put caſe then that old age hath his opponents, aſſaults, and be expoſed to diuers diſaſters, and miſeries, ſo hath it alſo ſtrong and fit weapons, ſtratagemes, directories, and practiſed vertues to helpe at need. Old mens mindes are ſtill entire and ſound, ſo long as they are invred to ſtudie, and exerciſed. Though their legges faile them, their wittes doe not, as *Homer* ſayth, bringing in *Neſtor* ſpeaking in this manner; I will with my Counſell and Orations excite and pricke forward the youthes and young men: This is the trade and practiſe of old men, who haue more wiſedome and iudgement then others, and as *Ovid* affirmeth, It is time that ripens experience: The counſell and ſawe of old men hath in it ſomewhat, I know not what, that is pleaſing to heare, gracefull, and of venerable regard and well liking.

Euen as we ſee the Sunne at his decline,
With golden rayes more pleaſingly to ſhine.

If *Seneca* the Tragedian bee heerein to be beleeued. And if there be to bee found, fooliſh, impertinent, and vnprofitable old men, they are no other then fountaines without water, forreſts grubd vp and gladed, trees without fruit, ſtarres without light, and all their imperfections and defects proceed from ill education. Remember (ſaith *Cicero*) that I commend that old age, which hath had early good beginnings, and beene well taught and trayned

trayned vp from childhood and youth. For that old age is miſerable, that can plead nothing elſe for Atiquitie, but the wrinckles of the face and the white haires. Moreouer, the more old age ſees the time to approach of appearing before the tribunall of the Soueraigne Iudge, the leſſe it apprehends snd reckons of death, the threatnings and rage of Tyrants: As *Solon*, who being demanded, By what vertue, hee did ſo braue the Tyrant *Piſiſtratus*, anſwered, His old age. Touching the contempt of death, and a reſolution couragiouſly to apprehend and embrace it; who will not maruell to heare the wordes, which the great *Cyrus* King of *Perſia* vttered to his ſonnes a little before his death? My dearely beloued ſonnes, ſaid he, when you ſhall ſee mee no more; thinke not therefore I am quite annihilated and no where: for when I was in your company you could not perceiue my ſoule, but onely diſcuſſed it in your minde to be in my body, by the deedes and actions you ſaw me to doe. Beleeue then, that the ſoule is ſtill aliue, and in being, although you ſee my body no more. Neuer could any man perſwade mee, that the ſoules of mortall men periſh with their bodies, nor that being departed out of our bodies paſt feeling and ſenſe, that they are without feeling and ſenſe: on the contrary, ſeeing that the ſoule being at liberty, and hauing nothing to doe with the body, begins to become pure and wholy to ſee and behold it ſelfe, I hold and maintaine, that then it is in full perfection of knowledge and vnderſtanding. Furthermore, the caſe ſtanding thus, that death is the diſſolution of nature, wee ſee whither all things tend, to wit, to their firſt matter whereof they were made, the ſoule excepted, which we ſee not how it comes into the body, remaines there, nor goes out. You ſee that there is nothing ſo much reſembles death, as ſleepe. But the ſoules of thoſe which ſleepe, ſhew their diuine nature in this point, that being free from diſturbance and at reſt, ſee and behold things a farre off, and

to come, which plainely declares what they muſt bee, after they are deliuered from the priſon of the body. This being ſo, reuerence mee, my ſonnes, as a thing diuine; but if the ſoule be to periſh with the body, yet giue not you ouer to feare the gods, which maintaine, vphold, & gouerne this Principall, & maſter peece, called Man: And in this doing, as good children, you ſhall inuiolably preſerue my name. To this Oration, which is bettered by *Cicero* in his Dialogue of old age, reciting *Socrates*, who in priſon wiſely and ſtoutly diſcourſeth of the immortality of the ſoule: Old *Cato* alſo addeth, that ſeeing the ſoules of men are ſo prompt and apprehenſiue to remember things paſt, and of ſo wiſe foreſight in things future and to come, haue inuented ſo many trades, arts, ſciences, ſo many rare and notable things; It is impoſſible that ſuch natures, capable of ſo great excellencies ſhould bee mortall. And ſeeing the ſoule is in continuall agitation and motion, which ſhee originally hath not (to wit, from any extrinſecall cauſe, and from other then her Creatour, which *Cicero* forgetteth) ſeeing ſhee mooues and ſtirres of her ſelfe; it followes that ſhee ſhall euer haue ſuch agitation and motion, for ſhee will neuer leaue or abandon to bee her ſelfe. Further, that the ſoule in it owne nature, being a ſubſtance ſimple, pure, vnmixt, hauing no diſagreeing qualities, cannot be diuided, and being indiuiduall, it followes it is immortall; which ſerues to prooue that men are capable and of vnderſtanding before they bee borne; ſeeing that children in learning the baſer, and more ſeruile and meaner trades, arts, and ſciences, doe on a ſuddaine comprehend and conceiue infinit things, ere on would ſay, they begin to apprehend and vnderſtand what this or that is, but onely their memories ſerue them to retaine and beare them away. *Cato* afterward affirmeth further, That if the ſoules of men were not immortall, good men would not deſire or aſpire to a glory, which is durable and ay-laſting. What meanes this

this saying, That euery wise man dieth most willingly, and the wicked depart hence full sore against their will, and with much griefe and vexation of minde? Seemes it not, vnto you, that the soule which sees more cleerely and farther off, knowes she goes to a better place? On the contrary, hebete, dull, and senceletle man is vncapable and ignorant heereof. Verily, I desire nothing more then to see your forefathers, whom I haue made much on, respected and honoured; and besides, I desire to be with those of whom I haue heard men to speake and discourse, whose bookes I haue seene and perused, and whose names I haue quoated and mentioned in mine owne writings. Now that I am onward in my way, and making hast to goe to them, It would be a troublesome and hard matter to hale mee or make mee roule, or goe backe, as men would a ball or a bowle. And if God had made me a grant to become a childe againe, and to cry in a cradle, I should stifly and with might and maine refuse such an offer; for seeing, I haue almost finished my course, I will not bee recalled from my last end, to my first state and condition. Is there any commoditie in this life? Is not this life painefull in all her reuolutions, terminations, periods and endes? But put the case this life hath many commodities: so it is that wee may be full gorged, satiated, and glutted with them, and see and end of them too. I will not for all that waywardly and testily fret, fume, storme, and chaffe at this life, as many learned men haue oftentimes done, and I repent me not that I haue liued, for I haue so spent my dayes, that I account of my selfe, as one that hath serued for some vse, and for something in the world. I goe out of this life, as out of an Inne, and not as one out of a house; seeing that nature leaues vs here in this world, a time to passe and walke vp and downe, but not heere to settle, abide, and continue. O happy the day, when I shall goe to the holy company of blessed soules, and shall leaue the base rabble, and rascally route of the world.

See heere for certaine the worthy Treatiſes, of men ignorant of the immortality of mans ſoule, but as they did gropingly and blindely imagine. Notwithſtanding, they were grounded vpon this imagination, that nothing being ſo common, nor of more price and account with man, then the loue and preſeruation of himſelfe, a care and regard ought eſpecially to bee had of that part, which properly may be called Man, to wit, the ſoule, and that the way and meanes to liue well and happily, conſiſteth in the knowledge and comtemplation of things diuine, inciting and prouoking vs to good workes: ſo as the tranquility of our mindes conſiſteth, not properly in being freed from paine and griefe, but rather in being deliuered from thoſe raging and vnruly paſſions, which hurry the wicked vp and downe. For as *Seneca* ſayth in his booke, *De Prouidentia*, thoſe caſuall miſeries, which our owne hands bring not vpon vs, are ſent for our good, that our many vertues may the more glorioufly ſhew and appeare, and that as wee cut Vines to make them yeeld the more fruit; ſo by the ſmart and wound of afflictions, wee are made the more fit for laudable actions. And as *Cicero* ſayth in his booke of *Tuſculane* queſtions, If at the exerciſe of wraſtling, the champions contemne bruiſes and hurts, and their paines and tuggings in the preſence of noble perſonages are eaſily borne, ſet light by, and not a whit blencht at, why ſhould we make any difficulty, ſtoutly to thwarte and reſiſt the dangers which in the wayes of vertue offer themſelues? What magnanimitie can be of more fame and note, then that which is ſeene in the hazard of dangers, and in bearing thoſe euills, which muſt be vndergone, and cannot be auoided; for ſo long as the heart keepes his hold, vnmoued, vndaunted, not fainting, not quayling, all is well. And this reſolution is much more excellent then the poſſeſſion of the treaſures and goods of the world, which a great minde commonly contemnes as things flitting, tranſitory, and vaine. Againe,

by

by the teſtimony of *Seneca*, vnintermitted and daily aduerſitie and euill (at leaſt as we call it) hath this good and commodity, that thoſe that are tempeſted, vexed, and exerciſed therewith, are the more hardy to beare and endure. But why ſhould hee which knowes, and takes himſelfe to be a man, and triumphes and glories to be called a man, refuſe to put vnder his ſhoulder and ſtoope to thoſe ieopardies, burthens, and croſſes, which are incident and caſuall to a man.

Moreouer, the Heathens doe tell vs of other ſtayes and helpes to old age, whereby to prolong it, and make it more eaſefull as well in regard of the body, as of the minde. *Cicero* ſayth, We muſt make head, and ſtriue againſt old age, carefully correct, helpe, and redreſſe her defaults and defects, and neither more nor leſſe reſiſt it, then wee would doe ſome diſeaſe. Let vs haue then a care of our health, let our bodily exerciſes be moderate, let vs eat and drinke to reſtore, and not to oppreſſe and ouerthrow that bodily ſtrength which remaines. Hee that is old cannot be young againe, and death is ineuitable: but it is poſſible to corroborate and ſtrengthen old age by good gouernment and order of diet, and to keepe the heart from fainting and dying on a ſuddaine. Wiſe old men are taught and preſcribed of learned, and Chriſtian Phyſicians, reamedies outward and inward of good and ſound health, which they are carefull to obſerue, that ſo they might hold out and continue the longer, to doe good in the ſight of God, to themſelues, and their neighbours: For which cauſe, as *Cicero* ſaid, beſides the tendring and cheriſhing of their weake bodies, which daily doe languiſh and pine away, they are much more houghtfull of their minde, and intellectuall and memoratiue parts, which by little and little decay, if we doe not, euen as a Lampe is with oyle, maintaine and keepe them exerciſed. Long trauell, tyrings, and toylefull labours make our bodies vnweldy, ſluggiſh, and lither: on the contrary, conti

nuall exercise and study doe recreate reuiue, and cherish our mindes. If old men be scoffed and mockt at in the Theaters and common assemblies, as dolts, mad fooles, and dotardes, it is onely meant of such as be credulous, obliuious, voluptuous, and dissolute persons. These are vices of young and old but not of all persons alike. For the wise *Vieillard* hath alwayes his minde bent, and intent vnto vertue: All his desire is to keepe himselfe immaculate and pure before God, well affectioned to his countrey, carefull for the building of that spirituall temple, which is called the Church, gouerning and bringing vp his family in the loue of pietie, righteousnesse, holinesse, verity: shining by his graue counsells and sayings, and by his worthy actions and deedes, as a sun among men, to the ioy of his friendes and wellwillers, and to the astonishment at home and abroad, of the enemies and enuiers of the splendour, and eminency of those excellent gifts, which the holy Ghost hath liberally communicated and conferred vnto him. The wise *Vieillard* desirous to liue long in this estate, for the good of many, hath most noble and worthy thoughts, and agreeing to his age: though hee bee farre spent with yeares, his heart is strong to doe wonderfull matters ere hee depart hence, and yet the best of his life is in his inwardest part, the soule. But I know not what false opinion, or wretched ignorance of the truth doth possesse vs, that in stead of taking pleasure in our owne happinesses, we cease not to torment & vex our selues about euills, which wee make much greater then they are. so that almost ordinarily, and without much thinking thereon, wee voluntarily runne our selues headlong into voluntary carkings and fits, and into continuall anxieties, disquiets, and troubles of minde, making that part of our life extreamely miserable, which should with glory crowne all that is past: No whit remembring, what wise *Plato* said, That what things soeuer the outward senses desire or feare, they are almost no other but shadowes and dreames.

CHAP.

CHAP. XIIII.

Assured consolations against all the infirmities of bodie and minde.

ALthough the Heathen, Greeke, and Latine Philosophers (among others, *Plutarch* and *Seneca*) seeme to haue gloriously discoursed, of all whatsoeuer concernes the tranquilitie and contentment of the minde, thereby to make the troubles and discommodities of this present life more easily borne: Yet must it be confessed, as wee haue elsewhere obserued, vpon the foresaid Philosophers, that their discourses are weake and insufficient, yea altogether impertinent, being compared to the doctrines of heauenly wisedome. Notwithstanding, let vs speake this word by the way touching the reading of such Authors, who endeauour, according to their poore skill, to reclaime vs from vice (wherein worldlings wallow, and dabble themselues to their confusion) to the end to settle and habituate vs in laudable thoughts, and in noble exercises of vertue: They are men guided by a darke light, by which some glympses and glymmerings of truth are seene and appeare, which doe not sufficiently direct and point out the way, yet serue they to make knowne well enough to them that are wide, and strangers to the true light, that they are euery way miserable: And such by schooles doe teach, sober, young, and old men, to redeeme the time, and to make all hast to bee admitted betimes into the holy Academie, there to bee fully resolued of the doubts and hard questions, which humane wisedome cannot assoyle and discusse. *Plato* in his *Philebe* is of the minde, that the ancient Authors are to bee read, which, in his opinion are the neerer streames to the fountaine of truth, and consequently the purer. If this be so, what

ſhall we ſay of *Moſes*, *Dauid*, *Salomon*, the Prophets, whoſe writing were before thoſe of the Heathen? with what eye of regard, and how heedfully, and accurately ought wee to read the holy Euangelites and Apoſtles, repleniſhed, and full of ſo many neceſſary and important doctrines for all ſorts of perſons? Who dares contradict them, but an Atheiſt, and horrible monſter condemned by the teſtimony of his conſcience, wherein hee beares the written doome, and ſentence of his owne damnation? Such holy bookes are the true ſprings and fountaines of liuing water, which the Author of life and euerlaſting conſolation, cauſeth to flow into our ſoules, by the efficacy and vertue of his Spirit, which for the ſaluation of thoſe that in humilitie come and draw neere vnto them, purgeth and clenſeth thoſe filthy frothie waters and puddles, making them quicke running ſtreames to eternall life. Wee read in the ſecond Booke of the *Tuſculane* queſtions, a franke and open confeſſion of *Cicero* the Author, touching the imbicilitie and weakeneſſe of humane reaſon. There are, ſayth hee, certaine ſeedes of vertue ſpringing in our hearts, which if wee would ſuffer them to grow and ſprout out, nature by their meanes would guide vs to a happy life.

But wee are no ſooner borne, but behold, wee are plunged into all corruption, and into a gulfe of errors, and aberrations, which wee ſeeme to ſucke with the milke of our Nurſes. Then are we afterward put forth to maiſters and tutors, which ſtaine and corrupt vs with ſo many falſe and monſtrous opinions, that veritie giues way and place to vanitie, and nature being preoccupied and foreſtalled with ſtrange imaginations, ſuffers it ſelfe by them to be out of meaſure tranſported and lead awry. As then we draw out of the fountaines of *Iſrael*, that is, out of the word of God, conteined in the holy Books of the Prophets and Apoſtles, moſt certaine and aſſured documents and doctrines of the nature and eſ-

ſence

ſence of God, of his prouidence, of his loue towards vs, of the ſoueraigne good, and of a happie and euerlaſting life: So wiſe old men, and all good Chriſtians, nurtured and inſtructed in the wordes of truth, of faith, charitie, hope, temperance, pietie, are not daunted and terrified with humaine brittleneſſe and frailtie, neyther thinke their maladies incurable, nor their paines, and ſorrowes vnſupportable, but by the helpe of the Doctrine recorded in this holy Schoole, doe enioy a ſtedfaſt and aſſured conſolation, and doe ſay with *Dauid* in the Pſalme 94. O how happie is the man O Lord, whom thou reproueſt, and inſtructeſt by thy law, to ſet him in a ſure habitation and refuge in the dayes of aduerſities, that while and as often as ſharpe, heauie, and grieuous thoughts and perplexities of mind doe wound and peirce their ſoules, they may euer be cured, holped and cheared with heauenly conſolations.

But when we ſee many old men which call themſelues Chriſtians, more faint-hearted, more effeminate, more impatient and froward, then many poore ſilly miſcreants, and infidells haue beene: And Chriſtians likewiſe which make ſo great a ſound of their name, and haue high ſwelling words in their mouthes, and baſe and euill manners, who thinke one thing, and ſay and doe another, are farre indeed from the ſtayednelle and conſtancie of the auncient Stoickes: We can doe no other then blame theſe vaunteantes, vaine & vitious perſons, who like bad ſtubborne ſouldiers, when tryall and need is, throw downe their weapons, ſcoffe and mocke at the exhortations and incouragements giuen them to learne to handle and weild their ſpirituall weapons in the hall of Fence, which ſtandes open for them in the Manſion houſe of truth: briefely, pleaſe themſelues in abiuring and renouncing all parts and poynts of any good and laudable dutie and ſeruice in the army of the liuing God Verily, the life of a Chriſtian, ſo long as he ſoiourneth here in earth, is affronted with carkings and

carings, annoyances, and tedious disquiets: It is a continuall warre, wherein we are daily to cope, grapie, and striue against the enemie, as well within as without, to wit, Sathan, the world, and our owne corrupt nature: There, is much worke markt and cut out. But as the suffrings of Christ abound in vs, so our consolation aboundeth thorough Christ. Vndoubtedly, a Christian hath an Arsenall or Armory repleate with whatsoeuer is necessary for him, wherein he findeth all manner of weapons, wherewith God himselfe from heauen doth array and furnish him, so long as he will lift vp his eyes toward the promise and assistance of his Lord, & turne away his sight from whatsoeuer may hinder, lett, inwrapp, and intangle him.

That these weapons are strong, sure, and of proofe, not fained, and vaine, wee learne of two most braue Warriours, who long agoe, and a long tyme to, encountred perils and dangers, were in many skirmishes, and battailes, wherein they fought valiantly: Men who for their magnanimitie, valour, & long experience, hold the prime and chiefe places of honour and rancke in the Armie of the supreame and soueraigne chiefetaine, commander, and head of the militant Church, which is Iesus Christ. One of them is called *Dauid* the *Bethlemite*, the other *Paul* of *Tarsus*. *Dauid* singes in the Psalme 39. Euery man at his best is vanitie; doubtlesse man walketh in a shadowe: and now Lord what haue I waited for? my hope is euen in thee: harken vnto my request, bow downe thine eare vnto my cry, bee not deafe at my teares; for I am a stranger with thee. and a soiourner as all my Fathers were. In the Psalme 40. Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne a side to lies. O Lord my God, thou hast made thy wonderfull workes, and none can count in order to thee thy thoughts toward vs they are so many; will I take vpon me to declare and speake of them? they are moe, then I can recount and expresse.

Then

Then at the end he addeth, Let all them which ſeeke thee reioyce and be glad in thee, and let all them that loue the ſaluation thou giueſt to thoſe that are thine, ſay alwayes, the Lord be prayſed and magnified. Verely I am poore and needie, but the Lord thinkes and hath care on me: my God thou art my helpe and deliuerer. The ſame great warriour ſinges in the Pſalme 46. in the name of all the Church; God is my fortreſſe, ſtrength, and ſuccour in troubles and diſtreſſe, very readie to bee found, therefore wee will not feare, though the Earth tremble, and be moued, and the Mountaines fall, and be ouerwhelmed in the middeſt of the Sea. Let vs heare the Apoſtle of the Gentiles. Although, ſaith he, we be daily deliuered ouer to death for Ieſus ſake, yet wee haue the ſpirit of faith, which preſerues vs that wee periſh not. But although our outward man periſh, yet the inward man is daily quickened and renewed. For our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent and eternall weight of glory, while we looke not on the things which are ſeene, for the things which are ſeene are temporall, but the things which are not ſeene are eternall. In another place, to wit, in the ſixt Chapter of the Epiſtle to the *Epheſians*, he leadeth his ſouldiers into the ſpirituall Arſenall and Armourie, and ſayth vnto them; Finally, my bretheren be valiant, and ſtrong in the Lord, and in the power of his might: Put on the whole Armour of God, that yee may be able to ouercome, and ſtand againſt the ſlights, and aſſaults of the Deuill, and hauing ouercome all things ſtand faſt. Stand faſt then hauing your loynes girded about with veritie, hauing on the breſt-plate of righteouſneſſe, and your feete ſhod with the preparation of peace: Aboue all laying hold on the ſhield of faith wherewith you may quench all the fierie darts of the wicked one: Take alſo the helmet of ſaluation, and the ſword of the ſpirit, which is the Word of God: Praying alwayes with all manner of prayer and ſuppli-

cation in the ſpirit, and watching thereunto with all perſeuerance. Theſe are the words of the Apoſtle.

But becauſe it is not enough to name and ſhew weapons to a man, if he know not how rightly to vſe and to handle them: We are more particularly to enquire after, and to diſcourſe and ſet forth the practiſe of this military Art, as much as the conſolation which we purpoſe to propoſe to wiſe old men doth require. Saint *Ambroſe* in his commentary vpon the ſixt Chapter to the *Epheſians* ſpeakes well to the purpoſe; that although the Apoſtle names many ſpecialties and partes of Armour, yet faith it is that makes vs keepe to our tackling and to ſtand faſt, and whereof principally we haue need in this ſpirituall combat. In deed what auailes it to read much, to heare many Sermons of the prouidence, grace and mercy of God, if faith be not added to his Word? And what auailes it to beleeue this word to be true, if you tremble not when it ſoundes lowder in your eares then vſually it hath done, if you ſtedfaſtly ſettle not your ioy and aſſurance in the promiſes of ſaluation which it propoundeth vnto you, if you doe not in humilitie reuere and honour your heauenly Father, if you dread not his wrath & indignation more then ten thouſand deathes, if you bee not wholly reſolued that God ſpeakes to condemne you, if you perſeuere and goe on to prouoke him, and to offer you grace if you amend your liues and beleeue in the Goſpell. To what purpoſe ſerue ſo many Sermons touching Ieſus Chriſt, his obedience, his merit, his miracles, his loue to ſaue his elect? And what are ſo many exhortations good for, if this Sauiour dwell not in your hearts by faith, if he doe not rule, amend, and reforme them, if by his ſpirit of ſanctification and adoption, he ſeale them not vp in them, if he doe not ſtampe and engraue his loue and truth in them? The Apoſtle S. *Iohn* ſpeaking of the ſpeciall graces of God, who is Almighty, and good to his children, wiſely and neceſſarily ioynes theſe two together: To wit,

wit, that he hath giuen vs eternall life, that this life is in his Sonne, ſo that whoſoeuer hath the Sonne conſequently hath an aſſured guard of defence againſt death, and all the temptations, which goe before and precede it. Afterward that God hath giuen vs knowledge and vnderſtanding, to the end we may know him, and be certainely aſſured, that hee herein is true, in this Author of all good, which is Chriſt. The ſame Apoſtle doth vpon good right call this aſſurance our victorie, that is our warlike furniture and armour, wherewith we ouercome the world, and throw downe to the ground all her ſtrong holdes.

For this cauſe, according to the example of the Apoſtles, wee ought deuoutly to pray to God to giue vs faith, and daily to increaſe it in our hearts. What daſtardes and cowardes were the Diſciples of our Lord? What a hard, harſh, diffuſed noyſe was it, and not to be endured, to heare of their Maiſters death, before the vertue and efficacie of a liuely faith did actuate and enlarge it ſelfe in them? Wee may ſee what the Euangeliſtes ſayde of them. Saint *Matthewe* Chapter 16. verſe 23. Saint *Luke* 18. 34. Saint *Iohn* 16. 6.

The eleauenth Chapter of the Epiſtle to the *Hebrewes* contaynes a great number of worthie examples, by which we may learne how great the efficacie and power of a true and liuely faith is in all manner of afflictions. Wee reade the ſame in the auncient and moderne Hiſtorie of the Church, where wee ſee a great number of men, and women of diuerſe and differing Ages, of young boyes and girles, that made proofe of an inuincible Faith, as well in the fierie Furnace of perſecutions, as in the deepe dungeon and priſon of all ſortes of troubles and calamities, and had the victorie, and now are crowned with prayſe and immortall glorie in the Pallace of GOD in his triumphant Church. So wee muſt

conclude with the Prophet in the Pſalme 73. that God is good to *Iſraell*, yea, to all thoſe, which ſerue him in holineſſe and righteouſneſſe all the dayes of their life, although on the contrary, the fleſh, the world, and Sathan, doe grumble, gnaſh their teeth, and ſnarle at it. And in another place (Pſalme 66.) the Prophet ſayth, O inhabitants of the earth, bleſſe our God, and ſound aloud his prayſe: It is he that hath reeſtabliſhed our ſoule in life, and hath not ſuffered our feete to ſlip. For thou O God haſt prooued vs, thou haſt tryed and purified vs, as ſiluer is tryed and purified. As if he did ſay, iuſtly thou mighteſt conſume vs, and thou art content to try vs, cleanſing vs from the filth of ſo many ſcandalls and imputations wherewith we haue beene diſgraced and diffamed. Wee are fallen into the fire of afflictions, which ſhould burne and waſte vs to nothing, and are vp to the eares in the water of extreame anguiſh, and agonie of bodie and minde, whereif we had our deſerts we ſhould be ſtifled, and ſtrangled, but thou haſt enlarged and ſet vs at eaſe: The peace and holy libertie which we enioy by thy free gift, is as a Manſion or dwelling in a large pleaſant country to all thoſe that deſire to liue and without ceaſing to prayſe thee. Behold how faith doth accommodate it ſelfe, is willing and readie, ſweening and mitigating all the paines griefes, and diſcommodities of this preſent life, quenching alſo all the fierie dartes of Sathan, eſpecially, deſpaire and diſtruſt. It is ſhee which hath the cuſtodie and charge of all the Armour of God, which ſhrowdes vs vnder the helmet of ſaluation, with the ſtrong ſhield of affiance, hath the ſword of the word of truth in her hand, is well ſhod with the preparation of the Goſpell of peace, doth croſſe and reſiſt all impediments and letts, and beſtirres her ſelfe on euery ſide in the enemies campe. If then (as S. *Cyprian* ſayth, writing to thoſe of *Thibara*) men practiſe and learne to fence, and to fight pell mell, not ſparing life nor lymme, making great reckoning of a corruptible

ble Crowne, which is set vpon their heads in the presence of the Emperour, how much more excellent and glorious is the combat, whereof God is the Emperour and soueraigne, and his Angels are not onely spectators, but moderators and Iudges, and propound to vs a Crowne of glorie? Let vs then arme our selues, sayth he, with a simple and pure vnderstanding, a sound and sincere faith, and with a deuout zeale and courage.

But let vs yet come neerer, and according to our project and purpose, let vs see what helpe and comfort Philosophie, and faith doe yeeld and afford vs against our naturall frailtie. While we are in this world wee cannot haue freedome and ease from all our affections, perturbations, and passions, nor from all sense of our miserie. Then seeing it is so, let vs at least take a course to moderate them, and with patience to beare our condition: which we shall easily doe, if we call to minde, what our sinnes doe deserue; and how great the wisedome and goodnesse of God is, in turning our aduersities and troubles to be profitable and wholesome medicines and helpes vnto vs. Let vs then first acknowledge in our originall and naturall frailtie, that which is remarkable, and to be obserued in all the children of *Adam*. S. *Bernard* sayth in one of his Sermons vpon the Canticles; Man being aduanced and raised to honour, is become as a brute Beast: he dwelt in a garden, and had a pleasant dwelling, and very delightfull, was not pressed with any care or annoyances, wanted nothing, was surrounded with sweet smelling flowers, with fruits pleasing to the taste, was crowned with glory and honour, was supervisor and Lord ouer all the workes, which his Creator had made. But his chiefest excellency consisted in this, that he was created after the Image of God, was a companion with the Angelles, and with all the companies of the hoste of Heauen; But hee hath changed this glorie, and is become like to the Beastes. O lamentable and woefull change! That man a trim-

mer of a garden of pleaſure, Lord of the earth, a cittizen of Heauen, a domeſtique of the Lord God of hoſtes, an heire of heauenly happineſſe, by a ſuddaine change is become naked, miſerable, poore, like to the beaſtes, which with a bridle we awe and keepe vnder! Now, as man is come naked out of his mothers belly, ſo ſhall hee returne to the earth, carrying nothing with him of all his labour and trauayle. For to draw ſome comfort from that which hath beene ſpoken, let vs now and then ponder and weigh with our ſelues, that it is our fault and miſdoinges hath brought theſe euils and miſeries, and others much more grieuous and heauie vpon vs, that we muſt not blame God, but our owne diſobedience. Then let vs conſider in God ſuch a mercie, as doth eaſily ſwallow vp all the miſeries of this preſent life, in as much as he turneth and changeth them to medicines profitable to vs. To which purpoſe S. *Auguſtine* ſaid vpon the expoſition of the Pſalme 22. Man knows that God is a Phiſitian, that affliction is a remedie procuring his ſaluation, and not a puniſhment effectuating his damnation. When a remedie is ſought for, the Phiſitian brings a ſearing iron and fire; thou cryeſt, thy Phiſitian heares well enough thy roarings and clamours, but he heares not to doe as thou wouldeſt haue him to doe, but to heale thee. Behold, according to S. *Paul* in the fift Chapter of the Epiſtle to the *Romaines*, how the Phiſicke workes; Tribulation brings forth patience, and patience experience, and experience hope. Let vs then haue before our eyes this molehill of earth, whereof the bodie is kneaded and made, and the grace of the holy Ghoſt proceeding out of the moſt hidden treaſures of Gods loue, whoſe will it hath bin that this vile maſſe of earth ſhould bee a veſſell of his glory: Let vs make reckoning of it, in as much as our bodies (ſo ſayth the Apoſtle 1 *Cor.*) haue beene made members of Ieſus Chriſt, & temples of the holy Ghoſt. Let vs not be leſſe conſiderate and ingrate then the incredulous and prophane

phane Gentiles, who haue ſo deepely conſidered the trailtie, viletie, miſerie of our originall, as *Lactantius* in the ſecond booke of his Inſtitutions, Chap. 12. collects out of the firſt booke of *Ciceroes* lawes, that they haue acknowledged that this wretched poore liuing creature, in whom is ſeene ſuch wiſedome, prudence, wit, memory, a large and deepe vnderſtanding and reaſon, was created of the high God, to be eleuated and aduanced to an excellent ſtate and condition.

Although then other liuing creatures, devoid of reaſon, ſeeme better prouided and armed touching the bodie, then man: Some being very ſwift of foote, as Hares, Does, and Stagges: others armed with ſharpe clawes and hornes, as Lyons and Bulles: others dight, trimmed and ſheltered with feathers and wings, as Birds and Fowles: yet notwithſtanding, this is done by the exquiſite prouidence of God, as *Chryſoſtome* notes well, That all the power and ſtrength of man, ſhould be in the ſoule, and that man ſhould be ſo much the more ſtrong in God, as he is more weake and naked without. This myſtery and ſecret long agoe was acknowledged by *Danid*, and all wiſe old men to teach the younger, ought to remember it. Thou haſt, ſayth he (ſpeaking to God) put thy ſtrength in the mouth of little children, and ſucking babes. Surely in this firſt age, ſuſtained, gouerned, guarded, and protected by a ſpeciall wiſedome, and admirable power of the Creator, he ſeemes to lay, as the firſt foundations of his power and might, to make them manifeſt to them that haue any vnderſtanding, thereby to quell and confound with ſhame the enemies of his name, Atheiſts, and prophane perſons, which dare conteſt and contend againſt him. In the Pſalme 22. the Prophet ſtrengthened by his owne experience, ſayth aſſuredly, O God, thou art hee which dreweſt me out of my mothers belly, thou gaueſt me aſſurance and ſafetie at my nurſes breſt; I haue been in thy cuſtodie, tuition, and charge from the wombe,

thou art my ſtrong God from my conception. And in the Pſalme 139. Thou haſt poſſeſſed my reines from the time that I was lapped vp, and couered in my mothers wombe, I will celebrate and prayſe thee, for that I was made in ſo ſtrange and wonderfull a manner: Thy workes are wonderfull, and my ſoule knowes it right well: The good proportion and ſetting in order of my bones, was not hid from thee, when I was made in a ſecret place, and curiouſly faſhioned beneath in the earth. Thine eyes did ſee me when I was as a formeleſſe embryon, & all theſe things were written in thy booke before they were. O mighty God, how precious then vnto me are the conſiderations of thy workes, and how great is the number of them: will I take vpon mee to count them? they are more in number then the ſmalleſt ſands. Theſe are the holy meditations of *Dauid.* So then, caſting our eyes to the ground, vpon this little heape of earth, whereof our bodies are formed, wee learne to hang downe the head, and bowe downe the creſt, and to abate more then three parts of our pride and ſelfe conceit: On the contrary, lifting vp our eyes to heauen, from whence our ſoules tooke their beginning, and where the great Father of ſpirits dwelles, we haue cauſe giuen vs to reioyce, and occaſion, with all alacritie and readineſſe, to trample vnder our feete all thoſe earthly and tranſitory things, which nature it ſelfe teacheth vs to diſpiſe: And an inſtruction alſo to lodge and harbour our meditations and thoughts in that Palace of infinite glory, wherein wee are aſſured, that all thoſe that are righteous and ſanctified to God, by Ieſus Chriſt, ſhall bee aſſembled to bleſſe and prayſe him for euer. If on our birth day, wee are extruded and come forth into the world crying and weeping; Let vs alſo remember, that preſently we receiue the viſible ſigne in Baptiſme of our admittance into the Church, and habitation of the liuing God, that wee put on Ieſus Chriſt, that wee are conſecrated to God, that wee receiue the

Hoſtage,

Hoſtage, and pledge of that happy life, to which the Sonne of God hath regenerated and begotten vs by his precious blood: That it is hee that wipes away our teares, which giues vs good hope and eternall conſolation, which he ſufficiently ratified then, when he ſo louingly cauſed the little children to bee brought vnto him, layd his hands on them, ſaying to his Diſciples, Suffer little children to come vnto me, and forbid them not, for to ſuch is the kingdome of heauen. So much touching the firſt beginnings of our life.

I come now to other afflictions and croſſes, which ſeeme to aſſayle, and to lay neere ſiege to aged perſons. Theſe opponents are ſo mighty and many in number, which *Salomon* conſidering, hath oftentimes ſayd in his *Eccleſiaſtes*, That all that is wrought vnder the ſunne is very vanity; That man reapes no profit of his labour and trauell, and that all his dayes he feeles affliction and vexation of ſpirit. Hauing ſhewed that all the ſoueraigne good, dreamed on in outward and tranſitorie things, is a meere imagination, hee wiſely concludes, That this good conſiſteth in the feare of God, and keeping his Commandements, declaring that all mans good conſiſteth heerein: Wee cannot more briefly and certainly cleere this point. For whoſoeuer knowes not God, to reuerence and ſtand in awe of him with a pure heart, and to ſubſcribe and ſubmit himſelfe to all his Statutes and Lawes, walketh, not in veritie, but vanity: Wherefore, it behooues vs euer to come to this point; That there is nothing more miſerable, then the man which vnderſtands not, loues not, nor ſeekes after, nor knowes any thing, but the things vnder the ſunne, and which happen many times without trauell or paines taking, to the wicked, and ſucceed quite croſſe and contrary to the godly and good. But happy is the man, which earneſtly lookes vp to God, walking in his preſence, and beleeues that all things ſhall further and helpe together for his good. Light ſhineth to him in darke-

neſſe, hee ſtands faſt and is neuer mooued, he feares no euill tidings, truſting aſſuredly in the Lord. If he want the neceſſary things of this life; his riches are in Gods hand and keeping, who giueth him contentation and contentment. Hath he a coſtly leud wife, and bad diſſolute children? It is the proofe of his patience, and the exerciſe of his faith, as it was in *Iob*, and *Dauid*, of whom, one had a very ſpitefull ſhrewd wife, and the other children, wholly giuen to lewdneſſe and miſchiefe; wit- *Ammon* and *Abſolon*. Is hee ſeized with maladies, hee calleth to minde what *Baſil* writes vpon the Pſalme 45. Oftentimes, ſayth he, ſickeneſſe and maladies ſerue to tame and reclaime vs: On the contrary, ſanitie and health often hurteth enough, in that it helpes and furniſheth many with occaſions and inſtruments to doe euill and miſchiefe. Againe in the 124. Epiſtle, hee ſayth, Make account that a maladie or ſickeneſſe ſerues for a ſchoolemaſter, wherewith to attaine to this good, that making no reckoning of the body, you alſo diſpiſe whatſoeuer is fraile or tranſitory, troubleſome, and paſt hope or recouery, to be placed in the heauenly company, and to liue in this world, as if already you were in Paradiſe. Pondering theſe things in your minde, all your life will bee a day of feaſting and ioy, and it will bee ioyfull vnto you to impart your ioy to many others.

But why ſhould we finde it euill or ſtrange, to ſee our body hardly handled and kept vnder, which feeling it ſelfe fat, and well fed, pampred, and at too much eaſe, will worke the wracke and ruine of the ſoule; and as a hote furious horſe, boundeth, and reares vp aloft, and ſeekes how to caſt his rider, and to lay him on the ground? Vndoubtedly, mans proper ſtrength, is an inward vigour of minde, held vp by and depending vpon God, whoſe power and ſtrength is principally ſeen and diſcouered in our weakeneſſe. For which cauſe S. *Paul* writeth; Being weake, I am ſtrong, 2. *Cor.* 12. 10.

Dauid

Dauid was of the ſame minde in his greateſt agonies and ſorrowes. I am (ſayth he, in the Plalme 38.) weakned, and ſore broken; I roared for the great griefe and terrour of my heart. O Lord, my deſire is before thee, & my ſighing is not hid from thee; my heart is toſſed to and fro; my ſtrength fayleth mee, and the light of mine eyes; yea they are no more vnto mee. But, ſeeing I waite on thee, O Lord, thou wilt anſwere, O my God. Forſake mee not, be not thou farre from mee, my God. Haſt thee to helpe mee, O Lord, which art my ſaluation. So many excellent promiſes diſperſed throughout the whole Bible, ſhall they not haue the efficacy to reclayme and encourage vs? Let vs haue a heedfull eye (I pray you) to the reiterated proteſtations of Gods loue towardes his, of that fier of loue, which all the waters of the world cannot quench. To which purpoſe *Salomon* ſpake in his laſt Chapter of the *Canticles*. Set mee as a ſeale on thy heart, and as a ſignet vpon thine arme, for loue is ſtrong as death, and iealouſie is cruell as the graue; the coales thereof are fiery coales, and a very vehement flame: Many waters cannot quench this loue, and the floodes cannot drowne it: If a man would giue for it all the ſubſtance of his houſe, it would be contemned. The Prophet *Iſaiah* alſo ſayth, in the Chapter 44. Thus hath the Lord ſayd, that made thee, and formed thee from the wombe, and which helpeth thee. Feare not, O *Iacob*, my ſeruant, the righteous whom I haue choſen, for I will powre water vpon him which is thirſty, and floodes vpon the dry land, I will powre my Spirit vpon thy ſeed, and my bleſſing vpon thoſe which proceed out of thy loynes. And in the Chapter 46. O houſe of *Iacob*, and all that remaine of the houſe of *Iſrael*, whom I haue borne from the wombe, and brought vp from the birth. I will doe the the ſame to your old age, yea I will beare you vntill your hoare white age: I haue made you, I will beare you, and I will carry you, I will reſcue and deliuer you.

As touching old men (I ſpeake to thoſe that are wiſe) they ſhall finde in the Scriptures , forcible and fitting arguments of comfort. For firſt, although the life of God be bliſſefull and vnchangeable , yet for the honour and maieſty of his eternity , *Daniel* calles him, The *Ancient of dayes* : not that therefore it is lawfull to repreſent God in the ſhape of an old man , with a great long white beard, as many ignorant folke doe, which neuer read *Moſes* nor the Prophets, and which are ignorant of the nature and eſſence of the true God : But that wee ſhould conceiue this incomprehenſible Maieſtie, to bee nothing elſe, but wiſedome, a venerable ſupremacy and greatneſſe of eſtate, and a perfect ſanctitie. Secondly, wee are taught to reuerence old men, to honour their perſons , to riſe vp with great reſpect to theſe white heads and beards , and to ſhew thereby, that we acknowledge in this their old age, the ſtampes and prints of God , as *Moſes* exhorts vs in the 19. Chap. *Leuit.* v. 32. which we recite to the ſame end and purpoſe, as wee haue done other ſayings and ſentences before , whereunto wee adde this of a wiſe Elder, who writ *Eccleſiaſticus*, in the third Chapter of which booke, hee ſayth ; My ſonne helpe thy father in his age , and grieue him not ſo long as hee liueth ; when his vnderſtanding faileth him, haue patience and beare with him, and diſpiſe him not , but honour him as much as thou canſt. For the good intreaty of thy father ſhall not bee forgotten, but ſhall bee a fortreſſe for thee againſt thy ſinnes. The women of *Bethlehem* are friendly and kind to the good old *Naomi* , for that her daughter in law *Ruth*, had borne a ſonne to *Boaz*. This (ſay they) may bring life againe to thee, and lenghthen thy dayes, and cheriſh and comfort thine old age. *Ruth.* 4.15. God by his Prophet *Iſaiah* reprocheth the *Babilonians*, that they were cruell and vnmerciful to the Iewes, and laid a very heauy yoke vpon them, Chap. 47.6. Alſo theſe wicked people were as hammers, which the iuſt Iudge of the world

world vſed to breake in peeces the old and the young, as *Ieremie* ſpeakes in the 51. Chapter, Verſ. 22. whence proceeded thoſe woes, and alaſſes of the Prophet in his Lamentations 4. Chap. Verſ. 16. They reuerenced not the face of the Prieſts, nor had compaſſion of the Elders. And in the fift Chapter following, Verſ. 12. The Princes are hanged vp by the hands, and they reuerence not the face of the Elders. That which *Ezechiel* propoſeth in the 9. chap. v. 6. is moſt fearefull and it ſufficeth vs to marke and obſerue it, that our wiſe *Vieillard* doe thereby take heed. On the contrary, in *Zachariahs* dayes, there being a queſtion and demurre concerning the reeſtabliſhment of the people, and of the fauours that God was minded to beſtow vpon them, *Zachariah* declaresin the 8. Chapter Verſ. 4. That the God of hoſtes, ſayd thus, There ſhall old men and women dwell in the ſtreetes of *Ieruſalem*, and euery man haue his ſtaffe in his hand for very age. But *Iſaiah* in the third Chapter, Verſ. 2. and 5. putteth for ſignes of the terrible iudgement of God to *Ieruſalem*, That the old men ſhall be taken away and deſtroyed, that the childe ſhall exalt himſelfe and preſume againſt the auncient, and the abiect and vile, againſt the honourable. If in theſe times there bee any preſage of the decay and ruine of Churches and Common-weales, it is that the number of wiſe old men is very ſmal, that the age of the worthies and renowned men is vaniſhed and paſt: That thoſe that are children in yeares and vnderſtanding are percht vp and ſet vp in the places of the experienced valiant and learned. An extreame miſery which we cannot ſufficiently deſcribe and lament.

But as good fruit when it is ripeſt and mellow, is moſt delicate and pleaſant to the taſte, and as the laſt draught contenteth the thirſtie perſon: In like ſort, pleaſure ſeemes to reſerue her dainties to the laſt, and for the laſt ſeruice and meſſe. So likewiſe wee ſay, that old age hath in it, I know not what, that is notable and more

excellent then other ages, and the ſayings of the aunci-
ents, as the ſinging of ſwannes, are daily excellent mo-
nitors and admonitions to vs. If wee liſten to the laſt
wordes of the Patriarches, *Moſes*, *Ioſhua*, *Dauid*, and
giue them the hearing, wee ſhall in them finde an ample
proofe heereof. Such Hiſtories are familiar to wiſe old
men, and it is much better to read them in themſelues,
then heere to recite them. What illumination of Gods
ſpirit is reuealed and manifeſt in the ſayings of infinite
Martyrs, eſpecially of ſuch as were old, euen from the
Apoſtles times till now? It is matter for a greater booke
then this ſmall Tractat, or Manuel. In the ſecond booke
of the *Maccabees*, Chap. 6. It is ſpoken of *Eleazar*,
one of the chiefe Scribes, an aged man, who being preſ-
ſed, and inſtantly ſolicited, to feigne and make ſem-
blance, to adhere and obey to the ſuperſtitions of the
Heathens, vpon an honeſt and vpright minde worthy
his age, the excellency of his yeares, the honour of his
gray hayres, his good conuerſation from his childhood,
and chiefly Gods holy law, ſuddenly required that hee
might bee led to the place of execution, adding theſe
words worthy of memory. It becommeth not our age
to diſſemble, leaſt many yong perſons diffident and wa-
uering, that *Eleazar* being foureſcore and tenne yeares
old, was gone and yeelded to prophane ceremonies,
thorough mine hypocriſie and diſſimulation (for a ſmal
moment of a caduque and tranſitory life) might bee ſe-
duced, and I bring a malediction and curſe and a ſtaine
and reproach to mine old age: for though I ſhould bee
deliuered from the torments of men, yet could I not
eſcape the hand of the Almightie, neither aliue nor
dead. Wherefore, manfully changing and giuing vp
this life, I ſhall ſhew my ſelfe ſuch as mine age requireth
and meriteth: And I ſhall leaue a notable example for
ſuch as be young, to die willingly and couragiouſly for
the venerable and holy lawes. To this worthy old
man, let vs ioyne the conſtant Martyr *Polycarpus*, a

Diſciple

Diſciple of S. *Iohn* the Apoſtle, and of the Church of *Smyrna* in *Aſia*. As he was brought to the torturing fire, the *Proconſul* hauing moſt earneſtly ſolicited him to recant and renounce his faith, with promiſe of libertie: I haue, ſaid this wiſe old man and conſtant Martyr, theſe foureſcore and ſixe yeares ſerued Ieſus Chriſt, and all this time he did me no outrage nor hurt; how ſhould it then be poſſible to bring me to bee of the minde to blaſpheme my Sauiour and King? I will neuer doe it. If you feigne and pretend you know not my qualitie, I would haue you to know that I am a Chriſtian. Many other words of admirable conſtancie were then vttered by this reuerend old man, who being armed with inuincible courage, preſently ſuffred death for the name of the Lord.

Theſe two examples ſhall ſuffice to ſhew, that the neerer wiſe old men are vnto death, be it eaſie or violent, the greater is their courage, the neerer are they to the kingdome of Heauen: And ſtill as their bodies growe weake, the holy Ghoſt doth fortifie and ſtrengthen them in ſuch ſorte, that no tormentes nor tortures canne quell, or diſmay their ſtoute minde; nor no Bug-beare, or terror is gaſtly or horrid enough to fray and affright them.

The Lord hauing made a couenant with his Church, which here on earth is compounded of all ſorts of people, hath giuen vnto it two ſtorng propps of hope, to wit, his ſpirit, and his true word. This ſpirit is called the ſpirit of wiſedome, vnderſtanding, counſell, power, knowledge, of ſanctification, veritie, conſolation, life, faith, grace.

The word is called, the word of life, of ſaluation, of the grace of God, of our reconciliation with the father of Heauen: A word teſtifying that all thinges were giuen vs neceſſary to life, and pietie, by the knowledge of him, who hath called vs by his owne power and glorie, by which are giuen vnto vs great and preti-

ous promises, that by them wee (which are regenerated by the holy Ghost, and the word) should be made partakers of the diuine nature, being deliuered and freed from the concupiscences and corruptions of the world. Whosoeuer hath not this spirit of Iesus Christ, and trusteth not in the promises of God, a midd all his babble and prattle of the contempt of death, and the benefit of old age, is still in doubt, hath feeble hands, trembling and staggering knees, haltes, feedes himselfe with the winde and not with any assured consolation. But the iust doe liue by faith, are strengthened and vpheld by it, which makes them reioyce all wayes in the Lord, who sanctifies them, preserues whole and entire their mind, soule, and bodie vnblameable, vntill the comming of our Lord Iesus Christ.

CHAP. XV.

An aduise to wise old men, conteining the summarie and substance of their dutie vntill their last gaspe.

I should remaine now to treat of death, and the certaine remedies against it. But before we enter therein, we will propound to our wise *Vieillard* an aduise drawne and taken out of the volumes of sacred Philosophie, to leade him more easily on to that whereunto he aspires. But it behoueth those who are almost at their wayes end, more heedfully to consider both the way they haue gone, and are to goe for their further encouragement to their dutie. Behold then what I pretend to remember to whomsoeuer being in old

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age will vouchsafe to hearken to him who is drawing neere vnto it, It is reason that the grace of God, witnessed in so many sortes so many yeares, and sealed in our Baptisme at our first entrance into the world, and into the Church, when we haue rightly apprehended in whom we are dead and in whom quickned; doe cause vs to wish a continuall sense and feeling of our adoption by his spirit, speaking to vs by his word, and witnessing with our spirit that we are the sonnes of God. This sense and feeling doth engender or beget an excellent desire, an earnest devotion, a firme resolution, to yeeld him obedience all our life long, but more at the dissolution, and end of our life, then at the beginning, which is devoide of knowledge, conscience, experience, wisedome, plunged and drowned the greater part of tyme in ignorance, selfe opinion, insolencie, and ribauld and lasciuious impudencie. Now then it behooues so soone as we feele the motions of this grace, that our hearts be repleniſhed with a sincere and liuely affection to obey God, not according to our worldly sense, but following the rule which he himselfe doth propose and set downe vnto vs. Touching this affection it is commended vnto vs by generall and speciall reasons. The generall reasons are; that our God is holy, and that we his people cannot cleaue vnto him, except we bee holy likewise: then as members belonging to Iesus Christ our head and redeemer, we ought to be made conformable to him, imitating his life, which is called the obedience to God his Father, euen to the death of the crosse. The speciall reasons are; First, that God is our Father. Secondly, that Christ hath washed vs by his precious bloud, and incorporated vs into him. Thirdly, that this our head is ascended vp into heauen. Fourthly, that we are the temples of the holy Ghost. Fiftly, that our bodies be predestinated to the last resurrection, and our soules to immortalitie, both of them to euerlasting glorie. Whereupon it followes, that it is horrible in-

gratitude not to be willing to obey the will of our heauenly Father; that it is madneſſe to returne to the filthineſſe from which we haue beene ſo dearely and preciouſly cleanſed and purged; that it is deteſtable iniquitie to wiſh and to will the members of Ieſus Chriſt to bee ioyned to Sathan, and to the world; that is but reaſon for euer to burie all earthly affection; to aſpire to a better life; to be by a liuely faith ſet in the heauenly places, and to feele and taſte of life and euerlaſting glory; that we muſt not grieue him which dwelleth in vs, our counſellor, guide, and comforter: That it is good reaſon, to preſerue our ſelues immaculate, and pure, euen vntill the day of our Lord.

Hauing treated of our affection, let vs ſpeake of the rule thereof declared in ſuch wiſe, and ſo expreſſely in the law of God, to make vs yet to ſee, as the ſoule and mayne of all, that his good pleaſure hath beene, to forme annd faſhion our manners, by a moſt exact manner and order, and which ſerues as a commentarie of all that is contayned in the ſayd Law: That is, that wee ſhould renounce our ſelues, to the end to be fit to apply and frame our ſelues ſincerely and wholly to ſerue God, becauſe we are not our owne but Gods. Whereupon it followes, that a Chriſtian (be he young or old, and the old is more bound to this dutie, then the yong, becauſe God hath vpheld and ſupported him long, hath beſtowed many bleſſings and benefites on him, and a bleſſed life, whereinto hee is nowe entring) ought to ſearch and learne out, what God willeth and approueth, briefely, whatſoeuer ſerueth to the advancement of his glorie. Thoſe which are of an other minde, are ſtyled and tearmed by the voyce of truth, vngracious, hypocrites, vngratefull, reprobates. All theſe licentious and inordinate humours S. *Paul* in his Epiſtle to *Titus* comprehendeth vnder the word, *Impietie:* To which, hee oppoſeth the duties of Chriſtians, marſhalled and ranged vnder the three excellent giftes of the holy Ghoſt

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in the regenerate, to wit, ſobrietie, iuſtice, and pietie. And in this ſacred triangle is included the renouncing of our ſelues. And the Apoſtle not without cauſe hath begun with *temperance*, which eſpecially concernes vs, which moderates our luſtes, and deſires, baniſhing and driuing away ſenſuall, carnall, worldly, and vncleane, and filthie affections, much more their deteſtable effortes and effectes. It is ſhee which doth faſhion and frame vs to a true ſquare, rule, and order, as well in the moderation of our wiſhes, and dreames of worldly houour and greatneſſe, as of our inordinate beaſtly concupiſcences, ſuggeſted by the vncleane ſpirit; In the violent purſuite, ſeeking, and hunting after, proud vſurping, ſacrilegious detayning, and miſerable poſſeſſing of goods, not goods, but periſhing and tranſitorie, and which doe not enlarge the ſtraight boundes of this preſent life, where wee are confined (and this is our happineſſe, comfort, tranquilitie) to deliuer vp and reſigne our perſons, goods, our affaires, briefely, all that we loue, into the handes of our heauenly Father, humbly beſeeching him euery houre to ſubdue, guide, and gouerne our heartes by his grace and power. Whereupon it followes, that it ill becomes all Chriſtians, much more wiſe old men, to be voluptuous, ambitious, or couetous: Alſo that in all the accidents and chances of our life, we ought quietly to ſubmit and yeeld to the will of God.

Touching the word *Iuſtice*, which reſpecteth our dutie toward our neighbours, it requireth two thinges: The one is, that wee rightly examining and conſidering, what we our ſelues are, wee ſhould preferre others before vs; the other, that our ſtudie and endeuour tend to this end, faithfully to procure their benefit and good. In this behalfe, it is wholly requiſite that we be furniſhed with humilitie, patience, a frank and liberall mind, leaſt we fall into the neglect and contempt as well of thoſe that are of the houſhold of faith, as of thoſe which ſeeme

not to be, not shrowding our selues vnder this vaine subterfuge, shift, and coullor, that our neigbour is a stranger, one we know not, contemptuous, base, vile, vngratefull, an enemie vnto vs. For to all this the law of humanitie, charitie, the image of God, his honour, mercie, and goodnesse makes a suyply.

Moreouer, euery good doing and deede ought to proceed from a well informed consciene, & a sincere affection of heart, without which our workes are soyled, and tainted with damnable hypocrisie, with peruerse confidence, vaine arrogancie, infamous reproch, fond opinions; As that God is our debtor to repay and requite vs, that our neighbours are exceedingly bounden and obliged vnto vs; yea, that hauing performed some small dutie in this, or in that, wee are freed and discharged (euen in the sight of him of whom we hold all that we haue, to whom we owe all that we haue, without whom we are nothing of our selues, without whom we can doe nothing of our selues, of whom onely wee ought to glorie, in whom alone it behooues vs to put our affiance and trust) from all other duties of charity, whereof we willingly make our selues ignorant, or basely refuse, neither louing God, nor our neighbours, nor our selues, and liuing one with another as brute beastes before the eyes of our iust Iudge.

But it is requisite that our wise *Vieillard* mount vp yet higher, though the way bee narrow, rugged, vneuen, steepe, and headlong, to wit, that he bee continually readie and prepared to beare the crosse, which God layes vpon him, that is, to be exercised within and without by diuerse temptations, and afflictions all the remainder and rest of his dayes. If from his youth he hath borne the yoke, hath not bin brought vp in the shade, but hath endured stormes, cold, and extreame parching heate, his trauaile toward the euening of his life will be lesse tedious, seeing the houre of his rest is neere and at hand. Hereupon he will call to minde that his heauenly

uenly Father, who from the cratch did handle in like manner his owne, and onely beloued ſonne, will alſo that his members be made conformable to their head, and hath predeſtinated them thereunto: whereof this moſt excellent comfort doth follow, that being vnder the croſſe, we partake of the afflictions and ſuffrings of our Lord. Furthermore, for diuers reaſons, afflictions are neceſſary for Chriſtians, more particularly to old men. Firſt, the vaine aſſurance of their fleſh, the opinion of their ſufficiencie, their obſtinate ſelfe-willd conceipt, their arrogancie, require ſuch a correctiue. Secondly, they haue need to be kept in humilitie, and in a reuerend awe of God, to the end ſo much the more heartily to ſeeke and ſue for his grace, without which it would be impoſſible for them to ſtand vnder the burthen, much leſſe to ſauour and reliſh well how ſweete, and wonderfull the Lord is in their bodily and ſpirituall deliuerances. Thirdly, It is neceſſary alſo that their patience and obedience, may more euidently appeare, it being vnpoſſible for them to ſtoope vnto God, if hee doe not awe and reclaime them by afflictions. Fourthly, Their life paſt is had in remembrance, to the end, that being chaſtiſed in this world by the rod of a Father, they may bee kept in order in their maiſters ſeruice, who ſcourging their bodies, comforteth and ſaueth their ſoules in the hope of the laſt reſurrection; briefely, hee chaſtiſeth thoſe that are his in this world, that they may not periſh with the world.

Now among the ſundry ſortes of croſſes and afflictions, one among others carries with it ſingular contentment, as when wee ſhall ſuffer for righteouſneſſe, for Chriſts name ſake, for the maintenance and defence of Gods word and truth. Chriſtians willingly lay downe their neckes vnder the light yoke of the Lord, and reioyce at it, not with a ſtupid, or haſtie mad braine-ſicke, or fond toying ioy; their reioycing is ſpirituall, accompanied with that magnanimous reſolution, which appea-

red in the Apostles, after they had receiued the holy Ghost, and in all their true Disciples. This doth not vanquish nor abolish true patience, cõsisting in this, that Christians doe not faint altogether vnder the burthen that presseth them: But in the anguish and bitternesse of their heartes feele the sweetnesse of the consolations of the holy Ghost, which comforteth and strengtheneth them vnto the end, so as the loue of God vanquisheth the vanitie which cumbers them in the world. In this appeareth wherein the Philosophers patience differs from the Christians. One sayth, that it is an vnresistible necessitie, or doing of that which must bee done, and counselleth to beare what is vnavoidable: But the other telles vs, that wee ought so to depend vpon the consideration of the iust, wise, and good will of God, that wee acknowledge that our sufferings in the world are equall, agreeable, honourable, profitable: that therefore wee ought to bee couragious and resolute in them, glorying in the constancie that our God giueth vs, and will alwayes giue vs at need.

The principall fruit, which the wise *Vieillard* may gather from the tree of affliction, is, that by the taste thereof he should be enured to contemne this present life, which would beguile and bewitch him, if all things succeeded according to his sensuall appetite and lust. Afterward, this fruit makes him by faith, to relish and taste the sweetnesse and pleasure of the happy life, which is reserued for vs in heauen. For if in youth and old age, We see nothing but troubles, and dangers in our course heere on earth, if our delights bee mingled with griefes, our hony with gall, our pleasures bee steeped and drenched in distastes and discontentments, our mirth end in teares, to what purpose should wee start backe and retire? And why should wee bee sorrie to goe out of prison, to goe into the Palace of libertie; out of the company of sinners, to bewith the iust, and in the heauenly *Ierusalem* to rest from our labours? But as it is commended

mended to old and young to haue their hearts, where there treasure is, which ought to be in heauen, consequently not to be affectionated, and inamoured of this present life, which is indeed no life, and is forbidden them to loue the world and the things in the world: So must they not hate and abhorre this earthly life, nor take occasion by the cumbers thereof, to bee ingrate toward God, much lesse to mutter and murmure against his iustice, or to censure his prouidence: Seeing that our life here, though short, painefull, and miserable, is an excellent gift, yea, an assured testimony of Gods loue and fauour to vs. Let vs then so vse it, that whatsoeuer we shall abate (if wee bee wise) of the disordinate loue thereof, may be added to a feruent and holy desire to be with the sooneſt receiued into heauen. For wee should doe ill, to wish death, but to be with the Lord, to glorifie him in the triumphant Church, more compleately and fully, then in the Church militant. Let vs onely desire for this cause to liue on earth, to prayse our Father which is in heauen, and let vs stand and keepe sentinell, to wit, our vocation, wherein our chiefetaine and soueraigne head hath placed vs, till he call vs away, which is by the call and hand of death. True it is, that old men are no lesse frighted and skared, sometimes more, then young men, when we tell them of death. But the desire to be with our Sauiour in heauen, ought so to ouercome this frailty, that faith may perswade vs deuoutly to wish that which nature is afraide of. By what badges and collours should we be knowne to be Christians, and beleeuers, if wee should so much feare the day of death, which brings vs to the true land of the liuing? Should we not be more wretched then the beasts, if wee should not leap and skip for ioy. pronouncing these comfortable wordes, I beleeue the remission of sinnes, the resurrection of the flesh, the life euerlasting. Are not these the priuiledges of the holy vniuersall, or Catholique Church, and of the communion of Saints? Then shall

our miſeries and infinite temptations bee aboliſhed: Then ſhall wee enioy vnſpeakeable glory in heauen, aboue all them, when after this happy reſurrection, all our euemies ſhall be vanquiſhed, and God ſhall bee all in all to his elect.

But foraſmuch, as the way to heauen lies open vnto vs in earth, it is requiſite that Chriſtians old and young, know to vſe well this preſent life, and the meanes to ſupport it; becauſe without this knowledge and skill, there is nothing but perills, miſchances, and diſtaſters in our terrene and earthly pilgrimage, which it is reaſon to ayde, comfort, and further (not to hinder and let) by vſing our meanes well, as well by a ſupply to our neceſſities, as by honeſt lawfull recreations, and fitting to our ages and callings. In both theſe reſpects, two extreamities are to be ſhunned; Too great auſteritie on the one ſide; diſſolution, and intemperance on the other. Thoſe which boaſt and glory before God and men, of a certaine hypocriticall, and diſſembled abſtinence and continence, and moulded in their owne fancies, or others like themſelues, are waywardly wiſe and *Timons*, enemies of honeſt ſocietie; perſons which haue but a vaine, ridiculous ſhew and appearance, who for the the moſt part commit in ſecret, things reſerued to the iuſt puniſhment of the Lord: perſons vnreaſonable, vnindifferent to themſelues and others, ignorant of the doctrine of holineſſe, true Chriſtian liberty, enemies to Ieſus Chriſt, his offices and benefits. All the life of Gods children, who in the Common weale, Church, and their owne families, are profitable ſeruants and miniſters, condemneth theſe frantike wizards, who haue made their vaunt and boaſt of a Moonkiſh lazie life, who vnder player-like habits, haue hatched the greateſt pride and counterfeite confidence that may be imagined, who haue inſolently defied, and ſpit at the lawfull recreations of good men, and conuerted the graces of the Lord into vncouth and ſtrange diſſoluti-

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ons. But to ſtirre this filth no longer: As thoſe that are young and old indued with the feare of the Lord, know that it is permitted them to vſe the goods and things of thig life, not onely for neceſſity, but alſo for honeſt delight, ſo it be to the glory of God, the reliefe of their neighbour, and the common edification of all, and to bee for their owne particuler, ſo much the more adapted and fitted to conuerſe and keepe company: So doe they not ceaſe to condemne, as much as their calling requires all diſſolutions, enormous, and licentious liuing, in fine, all abuſe of the things of this life. Hereupon it is good to remember: Firſt, that all the goods wee poſſeſſe, were ordained, that wee ſhould duely acknowledge the Author and giuer of them, magnifying with thankſgiuing his liberality to vs, which intemperate and diſſolute perſons cannot doe. Secondly, that all theſe goods ought to bee abandoned, yea accounted as nothing, euen diſpiſed as dung, in compariſon of the excellent knowledge of our ſaluation in Ieſus Chriſt, and of that glory which is reſerued for vs in heauen, which is quenched and dyeth, when we are too much addicted and wedded to goods tranſitory and periſhing: For as much as wee exceſſiuely abuſe them in proſperitie, making them inſtruments of our ruine and hurt, which are to procure helpe, and futher our good: For that alſo we being depriued of them, ceaſe not to thinke and to ſay, that all is loſt and gone, that we are miſerable. Indeed ſo wee are in carrying our ſelues thus; but wee haue a good Lord, who doth infinitely helpe and ſupport vs; but it is to binde and oblige vs ſo much the more to our dutie. Thirdly, that the holy Scripture for the ordering of our goods, doth teach vs, that they are giuen to vs vpon condition to yeeld account of them ſooner or later, yea, by him that hath expreſly forbidden the abuſe of them, whom alſo wee cannot deceiue or abuſe. Fourthly, that to diſcerne the right vſe from the abuſe of worldly goods, God hath ordained that euery man

in all the actions of this life, cast his eyes, and looke to his vocation and calling, that he rashly vndertake nothing, nor with a doubting and vnresolued conscience. Whereupon it followes, that infidels, superstitious, vniust, dissolute, prophane persons and Atheists, are infinitly culpable and guilty before God, because they outragiously and aboue measure abuse this present life, and the goods they possesse in it; all things being polluted to them, they themselues being polluted both in body and minde. For conclusion of our counsell and aduice, the wise *Vieillard* shall remember, that the life of euery Christian young and old, consisteth in these sixe Articles. First, That we haue a sincere affection to obey God. Secondly, That the doctrine of the Prophets and Apostles, contained in the Canonical Bookes of the old and new Testament, is the rule of his obedience. Thirdly, That he renounce himselfe, to the end to yeeld and submit himselfe vnto God. Fourthly, That he patiently and cheerfully beare the crosse, that is, all kind of affliction, that it shall please God to inflict vpon him. Fifthly, That in all his course of life, hee meditate vpon that better life which is prepared in heauen. Sixthly, That the vse of transitory goods doe prouoke, and incite him to goe forward more couragiously to the end of his high calling.

CHAP. XVI.

Worthy Meditations for all persons, especially the wise Vieillard, *of what quality and condition soeuer he be.*

WE propound further to the wise *Vieillard*, that which followes, to the end that in his owne particular, for the dignity and honour of his age in the sight of God and good men, he meditate thereon. I say then, that euery

ry man, eſpecially he that is farre gone in yeares, ought continually to haue Ieſus Chriſt in his meditation and thought, which he ſhall ſtay and ſettle vpon the conſiderations following. As Ieſus Chriſt after he was baptiſed, was ſolemnly, and with a loud voyce from heauen, declared to be the beloued Sonne, in whom the Father delighted: So a Chriſtian inwardly may know, by the efficacy of the holy Spirit, witneſſing in and with his, that he is the childe of God. And when after his initiation and entry into the houſe of God, ſealed by the ſacred ſigne of Baptiſme, it happeneth vnto him at many yeares end, to bee led into the deſart, as his head was, there to bee brought to extreame hunger, to be preſſed with ſundry neceſſities and wants, enuironed with the dangers, perſecutions, miſeries and aduerſities of this world, by meanes whereof Sathan aſſayeth to make him thinke (as he aſſayled on the ſame ſide at firſt our Lord Ieſus) that he is out of the number of Gods children, being deſtitute of all helpes and comforts, and many wayes perplexed; Thou oughteſt not, O wiſe *Vieillard*, of what quality or condition ſoeuer thou be, to reſigne and yeeld vp the buckler of faith, but oppoſing it againſt the fiery darts of that wicked one, firmely beleeue, that God is thy Father, hath care of thee, that all his viſitations are full of loue, doe proceed from his wiſedome, for his glory, and thy ſaluation and welfare. I know that this outragious one will perſeuer and goe on in his calumny, will ſay that thou ſhouldeſt make requeſt vnto God, if thou bee one of his children, that theſe ſtones be turned into bread, that is, that theſe hard, ſharpe, and violent aduerſities, which doe batter and ſplit in peeees thy heart be changed into proſperitie: But doe thou anſwere as thy Sauiour, that the children of God are not ſuſtayned and maintained by goodes, and things tranſitorie, and periſhing, but by God himſelfe, and by his rich, and bleſſed promiſes. If he charge and ſet vpon thee another way, exclamining, that if

thou thinke thy ſelfe ſo priuiledged, that thou ſhouldeſt caſt thy ſelfe downe headlong from the top of the pinacle of the temple, that is, from the high degree of the ſpirituall, politicall, œconomicall dignitie and iuriſdiction, wherin thou art promoted and aduanced far higher and aboue many others, to tumble thy ſelfe into ſome ſtinking ſinke of impietie, iniuſtice, defamatorie lewdneſſe, and villanie, and he doe add withall that nothing ſhall follow of it, which thou oughteſt to feare, that no body ſhall know ought of it, that thou ſhalt haue a foule wide mouth, and a braſen impudent face, to deny all; yea euen that God is much obliged to thee, that his Angells haue a care of thee, that thou alwayes haue at a pynch of need ready in thy ſleeue a good *peccau*, that whatſoeuer happen, if thou goe the way leading to hell, it is notwithſtanding the way to Paradiſe: Make him this anſwere, It is written, Thou ſhalt not tempt the Lord thy God; but on the contrary, ſeeing that of his ſo great benignity, goodneſſe, and grace he hath made mee his, I am ſo much the more obliged and bound to honour him, thanke him, and to ſtudy and indeuour to aſſure my calling. Againe, if the tempter ſet before thine eyes all the world, and thereupon demaund of thee to doe him homage and worſhip, thou feeling thy ſelfe by faith to bee the ſonne of God, and heyre of heauen, diſdaine, and diſpiſe theſe ſhadowes, dreames, ſmoakie vapours, falling downe proſtrate before the only true God, thy hope, life, and ſaluation. Who, whereas thou wert by nature a childe of wrath, a member of the firſt *Adam*, a brance of a thorny, bitter, venomous, corrupt, and wilde plant, hath cut and taken thee from it, and graffed thee into Ieſus Chriſt, the ſtocke of life, and the fruitfull, pure oliue branch, ſo that thou haſt beene made a liuing member of him: which requires that thou haue neyther ſtrength or vigour, nor motion or progreſſe whatſoeuer; but as thou art mooued and directed by the Spirit of Ieſus Chriſt dwelling in thee:

that

that thou oughteſt not to thinke, to will, deſire, or doe any thing, but by diuine inſpiration, and as much as is behooueſull for a liuing and ſpirituall member of the Lord. Vpon this thou art bound often to meditate, eſpecially when the caſe is ſo, that thou art put to thy tryall, and to ſtand to thy tackling; And when thou doeſt any thing vnbeſeeming, and not agreeing to the dignity of a Chriſtian, of one adopted of God, and of a brother and member of Chriſt, be aſhamed of thy ſelfe, and deferre not to repent and amend.

But foraſmuch as our Sauiour was crucified, it followes that all his members ought to bee nayled to the croſſe with him. Which is firſt done by a feruent charity, as it falles out to all thoſe, who being enflamed, and changed by an intire loue to their Redeemer, feele all his ſufferings, and are mortified with him in his croſſe. Secondly, thou muſt yet in another manner bee crucfied with Ieſus Chriſt; to wit, if thy feete will trample and trot vp and downe, to and fro in the world to doe ſome euill, nayle them to the croſſe of the Lord, with ſtrong nayles of charity. Doe as much to thy hands, if they enterprize and take vpon them to doe and commit ſome miſcheeuous act and deſigne, and with thy wanton luſtfull eyes, including and ſhutting vp in Chriſt thy intellect and vnderſtanding, with his cogitations, the will with her deſires and luſtes, and the ſoule with all her faculties and powers, ſo that all the old *Adam* being crucified, the ſaying of the Apoſtle may be verified in thee, That thoſe that are of Chriſt, haue crucified their fleſh with the luſtes thereof; Thirdly, thou oughteſt further to be faſtened in another manner to the croſſe of Chriſt, that as when hee hanged on the croſſe, he was beheld naked, forlorne, emptied and deſtitute of all the fauour, friendſhip, reſpect, and wiſedome of men, of all worldly riches, pompes dignities, and pleaſures, by reaſon whereof himſelfe ſaid, That the Prince of the world found nothing of his in him:

So likewiſe is it requiſite, that thou being emptied, and ſtripped of the world, and the concupiſcences and luſtes thereof, ſhouldeſt be wholly changed and deuoted to further and aduance the glory of God. Whereupon the Apoſtle ſaid; That our old man is crucified, that the body of ſinne may be deſtroyed.

Our Lord hauing beene nayled to his croſſe is there dead, and wee his members ought to die to the world and to our ſelues, in ſuch ſort that as thoſe which are dead, we ſhould make no more reckoning of the things of the world, ſhould be without ſenſe or feeling of them, and ſhould haue neither ſynewe, nor veyne ſtretching or tending that way. To this purpoſe S. *Paul* ſaid to the *Coloſſians*, you are dead, and your life is hidd in Chriſt. Furthermore, we muſt alſo be buried with the ſame Sauiour. He that is dead hath no more care of the world, yet before he be buryed, the world hath care to winde him vp in a ſheete, to Coffyn him, then to carry him to his graue, where being interred, all ſocietie and dealing one with another is at an end. In this ſort, many who thinke themſelues to be dead to the world, pretending and making ſemblance to haue renounced it, are not yet buryed, becauſe the world makes great account of them, doth reuerence and worſhip them. But it behoueth vs to be dead and buryed to the world, in ſuch ſorte as we haue as ſmall accompt and eſteeme of it, as of a ſtinking carrion, and that it eſteeme ſo of vs. For it is an ill ſigne, when the children of this world ſpeake well of vs. It is then a thing requiſite and neceſſary, that we be buryed with Ieſus Chriſt by Baptiſme into his death. And it is fit alſo that we deſcend as our head into hell, that is, that we haue a right knowledge, and a liuely feeling of our ſinnes, which is done, when wee feele in our hearts the loue of God our Father, in Ieſus Chriſt crucified. For being conuicted to haue offended him, we muſt deſcend to confeſſe, and earneſtly to deteſt, and abhorre our pride, ignorance, infidelitie, malice,

lice, obſtinacie, and other vices. Seeing then that theſe pollutions, and defilements haue ſo much and ſo greatly diſpleaſed God, that to purge them out of the world, he hath deliuered his owne ſonne to death, we are brought to this point, in ſome ſorte to know our miſery, and how much we our ſelues doe diſpleaſe God. Moreouer, as the Sauiour is riſen againe, ſo his members ought to riſe againe in newneſſe of life, in ſuch ſort that afterwardes they haue no motion, or inclination whatſoeuer, but to glorifie God, walking as perſons whoſe conuerſation is alreadie in heauen. Chriſt is riſen againe, therefore his members ought to riſe againe, not onely at the laſt day, but hourely and continually in newneſſe of life, ſo that thence forward they haue no motion, or diſpoſition whatſoeuer, but to glorifie God. Chriſt is riſen immortall, for that hauing triumphed ouer death, death hath no more dominion ouer him. Thereupon S. *Peter* ſayth to Chriſtians, ſeeing our Sauiour hath ſuffred for vs in the fleſh, it is reaſon that we be armed and reſolued in mind, that he which hath ſuffred in the fleſh hath ceaſed from ſinne; willing and ready to ſay, that Chriſt the head, pledge, and ſuretie for all Gods children, comming to die, conſequently to ſatisfie fully and wholly the Iuſtice of God for them, hath clearely diſcharged the debt for all his members, who are obliged to him, (vnleſſe they would crucifie him againe, and hold the precious bloud of the euerlaſting couenant for a prophane thing) to ceaſe and giue ouer to ſinne. For being dead to ſinne, buryed to the world, riſen againe to God, they ought to ſinne no more, nor to die in ſinne, much leſſe to remaine dead therein: Sinne ought no more to raigne, nor haue dominion in them, they ought no longer to obey their euill luſtes, but to curbe and reſtraine them by the ſpirit, which doth quicken, guide, and gouerne them. Our Lord is aſcended vp into heauen; In like ſort, if we be liuing members of his myſticall body, we ought zealouſly, and with all our af-

fections to be elevated and raised vp vnto God, truely to say with S. *Paul*, that our conuersation is in heauen. The same S. *Paul* sayd to the *Colossians*, Chapter 3. 1. If you be risen againe with Christ, seeke the thinges which are aboue, that is, heauenly and diuine, not earthly and sensuall.

Now as this good Sauiour soone after his ascension into heauen, for a testimony of his infinite glory, in that he is set at the right hand of God the Father Almightie, sent his holy spirit in a visible forme vpon his twelue disciples; So we likewise after we are raised vp to God, shall feele our selues filled with this spirit, and with feruent charitie, which will then appeare, when wee shall illuminate, kindle, and inflame our neighbours in the loue of God, not onely with our wordes, but especially with our doings and deedes, by the good examples of a blameless life. Iesus Christ ought to come to judge the quicke and the dead; And if we be his members, a liuely fayth will make vs to feele the sweetnesse of these wordes of our Sauiour: Come yee blessed of my Father possesse the inheritance prepared for you before the foundation of the world. Let vs adde, that as the judge of all, shall be judged of none, so shall it be with all his true members in the great and last day. And who should judge them? seeing the Father iustifieth them in his son, and by the mouth of his sonne pronounceth them just, blessed, and heires of the kingdome of heauen. Wherefore Christ Iesus denounceth, that he which heareth his word, and beleeueth in him, hath eternall life, and shall not come to condemnation, that is, shall not be judged but is passed from death to life, *Ioh.* 5. 24.

This needes no further exposition; And it were to blaspheme, whosoeuer would call into question the certaintie of our saluation by Iesus Christ alone, who is dead for our sinnes, risen againe for our iustification, that we might be the righteousnesse of God in him. Let vs say further with S. *Paul*, 1 *Cor.* 6. 2. 3. Know yee not

that

that the Saints ſhall judge the world? Know yee not that wee ſhall judge the Angells? But as after the laſt judgement, Chriſt Ieſus ſhall remaine in heauen in incomprehenſible glorie; ſo true Chriſtians, already riſen againe by faith, and ſitting together in the heauenly habitations with their head, hauing their conuerſation in heauen, ſhall there appeare, and be found all perfect & entire in their bodies and ſoules with their Sauiour, who in raiſing them vp againe, ſhall change their vile and contemptible bodies, ſo as they ſhall bee made conformable to his glorious bodie, according to the power, and efficacie, whereby he is able to ſubdue all things to himſelfe.

If wiſe old men doe in a quiet and ſober moode meditate and conſider theſe thinges, euery one of them hanging downe the head, will cry within himſelfe, O wretch that I am, God hath made me, by the gift of knowledge, capable of infinite wonderfull ſecrets and myſteries, and I ſeeke contentment in vanitie! He hath created me Lord and commander of all things, and I am the ſlaue of the Creatures! I ought to ſerue God alone, and I am in ſubiection to mine owne inordinate paſſions! He hath created me vpright, the more eaſily to behold and looke vp to the place of my felicitie; but I am more brutiſh then a beaſt, which lookes ſtill downe to the ground! Chriſt hath made mee a King, and a Prieſt to God his Father, and ſenſualitie doth tyrannize and domineer over mè, and I ſacrifice to mine owne inſolencies, and lewdneſſe! O what miſery! Ought I not to be fruitfull, and abound in all good workes, being a tree of righteouſneſſe, and a heauenly plant? What doe I? I draw no breath of life but from the world, I bring forth nothing but iniquitie, nothing but poyſon for my ſelfe and others. Am I created after the Image of God, to be changed into a Beaſt? What reſteth more for me but to be like the image of God! Should I I then be a lyar, a villaine, a ſlanderer, an enemy of godlineſſe,

lineſſe, righteouſneſſe, holineſſe? I am a little world, a world of wounders! ſhall I then become a bottomleſſe gulfe of wickedneſſe? I am the end and meaſure of things, but I am like the mad-man which killeth himſelfe with his owne knife, like the wicked rich man that damneth himſelfe, and by the winding ſtayres of his riches goes downe to hell. I ought to be the benefit, and well-fare of my houſe and familie, of my neighbour-hood, of a whole country, to procure true peace and quietneſſe to rule there, and I trouble mine owne peace and reſt, and other mens too. I that am the meaſure and rule of all things, am my ſelfe out of all meaſure and order, as much as can bee ſpoken and more. The veſſell appoynted to honour, which will fill it ſelfe with ſtinking myre and filth. The temple of the holy Ghoſt, a moſt holy place, wherein Chriſt onely ought to enter and lodge, but ſo prophaned that I am aſhamed to thinke on it. Thou ſayeſt thou art a Chriſtian, and thou makeſt no conſcience to wallow in impurities, and hypocriſies, ioyning thy ſelfe with Sathan, Antichriſt, and the world, ſo little thou regardeſt God, Ieſus Chriſt, and his Church. Thou that art light, art nothing but darkeneſſe. Thou that art a ſheepherd, art become a wolfe. Thou that art the ſalt of the earth, art vnſauory and taſteleſſe. Thou that art the glory and peace of the world, thou ſoweſt diſgrace, reproch, and trouble therein. Thou that art the brother, friend, and Table-gueſt of Chriſt, doeſt thou betray him with a kiſſe? Thou that art a member of Chriſt, where are the motions that thou haſt of the ſpirit? Thou that art Chriſtes Lieutenant in earth, or in thy houſe, or familie, or over many houſes, or families, wilt thou daily warre againſt thy Lord? Chriſt is thy garment, and thou putteſt it off, to cloath thee with ſhame, ryot, diſſoluteneſſe, diſorder. Thou art within three ſtepps, within three fingers breadth of death, and thou thinkeſt not on the true life, and thinkeſt onely on the tranſitorie and periſhing life.

But

But thinke on the bleſſinges and honours which God hath beſtowed on thee, on the dangers, which he hath guarded and protected thee from, of the true pleaſures which he offers vnto thee, and thou wilt bee aſhamed of the falſe pleaſures which vndoe thee, thou wilt bluſh & be apalled to liue and die as thou doeſt by a poore ſorry fire: Thou wilt repent and fly to the throne of grace, to the end, that hauing obtained it, thou render him thankes for the ſame, who in ſpeciall regard of his patience ſheweth himſelfe wonderfull towardes vs, and ſubmitting thy ſelfe to obey his truth, thou wilt goe on in ſilence to glorifie him to the end. Loe here a little coppie and patterne of ſome ſighinges and groanings for euery wiſe old man, remembring himſelfe, and calling to minde Ieſus Chriſt.

CHAP. XVII.

Conſolations againſt death, and how it ought to be feared, or not feared.

WE preſent now ſome conſolations to the wiſe *Vieillard*, to ſtrengthen him againſt death, and doe ſhew him how he ought to feare or contemne it: For in this point it is, that wiſe men at laſt ſhew what they are. He that hath not learned to die betimes, can hardly die well, and for one that doth it, thouſands lagg behinde where they periſh. Many according to the ſaying of *Cicero*, thinke old age is miſerable, becauſe it is ſo neere approching to death, which among the moſt terrible things, being terrible to the children of this world, for that it deſtroyes the ſtructure & frame of this mortall bodie, and endeth the life, which wee keepe and maintaine with ſo much carking and caring:

We are not able to relate how great and many the terrors be, which the apprehenſion of death cauſeth in moſt perſons, which liue in the world, yea euen in thoſe men and women, which vnder the weight and burthen of extreame anguiſhes and griefes deſire nothing more then to be gone hence. This terror floweth from the ſenſe and feeling of the wrath of God, and a bad conſcience, with which when wicked ones come to feele themſelues tormented, they haue no reſt, nor can conceiue nothing elſe but euill for them in death. Therefore we cannot too much allaude and commend the ſaying of *Seneca* in the Epiſtle 62. where he ſayth; before I grew old I endeuoured and ſtudied to liue well: In my old age I frame and diſpoſe my ſelfe to die well. It is well ſpoken: For according to the counſell of Saint *Auguſtine* in his ſecond booke of Chriſtian doctrine; he cannot die ill, who hath liued well, and hardly ſhall any man whoſoeuer make a good end which hath lead a wicked life. But they are groſſely deceiued, who thinke that old men and none elſe, are lodged in deaths quarter, and that they onely are preſt and obliged reſolutely to awaite and looke for him: Seeing that in all places, and at all tymes he lyeth in waite for perſons of all ages and ſexes, and ſayth vnto them, Stand, I take thee priſoner by the great Kinges commandement: packe hence away, come before thy Iudge. Death reſpectes neither babe, young nor old, man nor woman, rich nor poore, high nor low, ſtrong nor weake.

The poore mans cottage built very low,
Death doth demoliſh, and quite ouerthrow;
The rich mans Pallace high towring and ſtrong,
He ſhiuers in peeces, and layes it along.

Who knoweth not that warre and the peſtilence doth ſweepe away out of the world, many more little children, or ſtrong able men, then aged perſons? verely all the

the life of man is nothing elſe but a road way to death. Wee came into the world vpon this condition, to goe out of it. In this wee greatly erre and beguile our ſelues, as many moſt learned Philoſophers and Diuines haue long agoe ſpoken, that we looke vpon death afarre off, and ſtill thinke him to bee a poore feeble impotent, which marcheth with a ſlow pace, and is yet fiue or ſixe thouſand dayes iourney behinde the weakeſt of our troupe: not conſidering that death is on the threſhold of our dores, yea, is our chamber-fellow, a gueſt at our tables, and our bed-fellow too. Death hath alreadie truſſed vp the faireſt and beſt part of our life, like a Sergeant, which taking vs by the throate carries away vnder his arme our money-bagges, our precious iewels, and vpon his yeomens ſhoulders our curious houſhold moueables. Not to wonder hereat, conſider (ſayd S. *Baſile*) the changes and reuolutions of ages. Doe wee not obſerue how in three weeks of yeares three are dead? Childhood is paſſed away, and all his fond and vaine wiſhes haue left vs: As much may be ſaid of other parts of our life. The caſe being ſo then that the meditation of death belongeth to all perſons, and that nothing is ſo miſerable as not to know to die, and that to feare death is an euill more dreadfull then death it ſelfe, ſeeing alſo that the proper force of faith, conſiſteth in this, not to be afraid of death: It is meete now, ſomewhat the more at large to treate of this poynt, and to ſhew what other holy, and prophane Authors doe ſay therein to our purpoſe, to wit, to remoue out of the heart, eſpecially, of euery wiſe old man, the too violent and raging apprehenſion of death, and to ſtrengthen and fortifie ſo well the minde, that it bee neuer diſmounted, or throwne out of the ſeate of aſſurance, wherein it is ſetled by the knowledge of the truth.

Firſt, We will ſhew that euery one, eſpecially, our *Vieillard*, ought continually to meditate vpon death, and betimes to prouide and furniſh himſelfe with remedies,

againſt the affrightments and terrors thereof. Secondly, what death is: how many ſortes there are: what death it is ought to be feared. Thirdly, for what reaſons the Heathens haue ſo manfully contemned death. Fourthly, of the extreamities which muſt be avoyded, and of the meane, that it is meete to keepe in all. Fiftly, the defences and comfortes againſt death, the commodities of it, and the great benefits which they reape by it, who in young and old age make their recourſe to Ieſus Chriſt, the food and drinke of eternall life. The two firſt poynts ſhall be handled in this ſeauenteenth Chapter, the other three in the Chapter following.

Firſt, It is reaſon that we ſhould betimes thinke vpon death, and meditating thereon, we ſhould caſtour eye vpon the freedome, life, immortalitie, and other benefites which enſue it. For he giueth death a ioyfull welcome, who before hand is prepared for it, and who ſeeing him to come as at the beginning, is no more moued and troubled thereat, then the paſſenger which with a fauourable winde ſhould in ſhorter time make an end of his ſayling. A certaine Auncient compared our life to him which is ſet in a ſayling Ship: be he ſitting or ſtanding he forwardes his way. So wee euery moment make towardes death, in our waking, ſleeping, ſtanding ſtill, or going. But it is meete to ſettle and inure our mindes not to be too much affected, and to doate vpon this preſent life, not therein to lazie and houſe them, as if it were their Countrie, but rather to thinke that we are way-faring perſons from the Manſion and royall Pallace of our heauenly Father. Let our minds then ſigh and groane in this Tabernacle; let them meditate vpon, and wiſh for that happie life, wherein all corruption ſhall bee ſwallowed vp, leaſt it happen to them as to thoſe inconſiderate perſons, who being a long tyme growne lazie and idle in ſome incommodious, rude, and baſe Inne, cannot bee haled out thence, whatſoeuer remonſtrance and counſell is giuen them.

them. But on the contrary, let vs call to minde our originall, and that wee are the ſonnes of the euerlaſting King, that heauen is our countrey, that for a while wee trot vp and downe in the earth, as little children which are carryed out of cities into countrey villages there to bee nurſſed vp, till there fathers and mothers ſend to fetch them home. Let vs remember that wee are poore paſſengers, and that after much running vp and downe, wee muſt returne home to our dwelling, and ſettle our ſelues in ſome certaine place: leaſt our hearts make a ſtay and demurre at the things wee behold with our eyes, and which haue ſome appearance to deceiue and detaine them.

Let vs take great heed of being deſirous to dwell, and to rott and ſtincke in the cloſe and darke denne of our body, and this preſent life, which is nothing elſe but a horrid pryſon of infinite temptations, cares, carckings and dangers, where pleaſure is vnpleaſing, where our ioy is vnſure, where wee are tortured with feare, ſcorched with luſt and concupiſcence, waſted with ſorrow and griefe. Let our ſoule be daily couerſant in heauen, let our heart be where our treaſure is: By this meanes wee ſhall eaſily contemne all things that bee earthly, tranſitory and periſhing. Whoſoeuer doth daily thinke that hee is mortall, (and the *Vieillard* ought to thinke on it more then any other) diſpiſeth that which hee ſees preſent, and makes haſt to thoſe happineſſes, which are future and to come. I know no better meanes for our ſerious conuerſion to God, and to inioy perfect comfort, then the remembrance of the end of our race in the world, and the meditation of death. This is a powerfull doctrine to draw vs out of the ſwallowes and gulfes of intemperance, impatience, and all riots and exceſſe.

Let vs remember our Creator in the dayes of our youth, before old age and death intrappe and ſeize on

vs : Let the end of our actions and affayres bee before our eyes, to containe vs in our obedience to God. When death is betweene our teeth, it is too late to prouide remedies againſt the terrours thereof. He is vnaduiſed who thinkes to caſt out his lading, when his ſhip is all leakie,& takes in water on all ſides. It is no time to make prouiſion for a voyage, when men are put forth and forward at Sea. Hee deceiues himſelfe who ſeekes preſeruatiues, when the peſtilence is ſpread all ouer the body,and hath ſeized the heart ; The fooliſh Virgines bethought themſelues vnſeaſonably to ſeeke oyle for their Lampes, when the ſpouſe was entred and the gate ſhut. But our Lord hath willed that the day of our death ſhould be vnknowne vnto vs, ſo much the more to diſpoſe vs to waite for it, following the example of thoſe faithfull ſeruants, who not knowing the houre of their maſters returne, ſtand vpon their guard carefully watching. Such ſeruants are wiſe. But the ſlothfull, diſſolute, riotous, who make ſpoyle and hauocke of all in the houſe without care of their maſter, are miſcheeuous and vnluckie. *Plato* writeth in his firſt booke of his Common-weale, That when any one is come to this point, to thinke that he ought to die out of hand, and yet is ſo heedleſſe that death doth ſurprize him, hee ſuddenly falleth into griefes, frightes, diſpaires, horrors, for not hauing in his life kept reckoning of thoſe things, which hee ought maturely and betimes to conſider of. Wee adde, that this is wholly neceſſary, by ſomuch the more as we are to render our account, before the ineuitable throne of the eternall Father of that great family, which muſt appeare before him. Verily the meditation of death is not irkſome, anxious, perplexing, nor ought we to deferre it from one yeare or age to another, according to the ſottiſh opinion of the vulgar : But cleane contrary to thinke, that nothing doth ſafeguard or aſſure vs ſo much in the middeſt of aduerſities and dangers, as ſuch meditation. It is that which makes vs ſo-

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ber in prosperitie ; prest, ready, and prepared in all euents. Also as (Saint *Cyprian* sayd to the people of *Thibara*) wee weare not enrolled by Baptisme among Christian Souldiers, to thinke that we ought to doe nothing else in the world, then there to seeke and hunt after our pleasures and ease, turning our backes to conflictes, woundes, death. Saint *Augustine* writeth in the fifth Chapter of his thirteenth Booke, *De Ciuitate Dei*, That faith would vtterly bee weakened ; if presently after our Baptisme, we should become immortall, and should be crowned before we had fought.

2. Let vs see in the second place, what death is, how many kindes there are, and how it ought to bee feared and contemned. Life and death (according to *Aristotle*) are common accidents to all liuing creatures, for that the reason of originall and corruptible matter doth so beare, maintaine, and require it. Touching the condition of the first man, and how hee had euer liued, continuing in his obedience to God, wee haue formerly spoken of it in the discourse of the tree of life. Furthermore, as the condition of man, created after Gods image, who kindly receiued him into his alliance, was excellent: By so much the more miserable, dreadfull, and terrible, is the death into which hee fell after his reuolt, then the death of other liuing creatures, whose soule dyeth with the body, and who after this annihilation feare no torment whatsoeuer. But wee speake heere of the death of man, which God caused not, for hee also taketh no pleasure in the death of any, but rather in the conuersion, good, and saluation of vs all. This doth not impugne, but that God is a iust Iudge, punishing sinnes, and suffering no misdeedes and transgressions vnpunished, but bringing all things to their endes by miraculous meanes, wherein his wisedome doth manifestly appeare, although very often the instruments, which hee vseth to execute his iust iudgements, may haue foule crimes and grosse faults. In this sence it is

ſayd; That God woundeth, killeth, whetteth his ſword, that he bringeth to ruine, that hee caſteth the body and ſoule into hell, and that hee ſendeth the wicked into euerlaſting fire. So then, God hath not made death, but death is crept, and entred into the world thorough the diuells enuy, and malice, and mans diſobedience. Saint *Auguſtine* in a certaine place ſayth, That if God had made death, hee would not with teares haue bewayled dead *Lazarus*, whom therefore hee rayſed and reſtored to life, that the diuell might ſee, that it is but loſt labour with ſuch rage and fury, to purſue the children of God to take them out of the world, foraſmuch as thoſe whom we deeme vtterly loſt and deſtroyed, doe liue vnto God.

Touching their errour, who held that *Adam* ſhould haue dyed, though he had not ſinned. Saint *Auguſtine* anſwereth, That all Chriſtians are to hold this point for firme and vndoubted, that *Adam* and *Eue* were created ſuch, that if they had reiected the counſell of the ſeducer, who ſpake by the Serpent, continuing in the free liberty wherein they were, they had enioyed eternall life, and not dyed: But making no reckoning of obeying God their Lord, and abuſing their free will, prone and ready to yeeld to the ſuggeſtions of Sathan, and their owne luſtes and concupiſcences, ſo, as they very ſoone felt the effect of the threatning denounced to them both: *In that day that thou ſhalt eate of the forbidden fruit, thou ſhalt die the death.* Before his fall the firſt man was mortall, as touching the condition of his body: immortall by the good pleaſure of his Creator: before ſinne hee could not dye. But by the redemption of Chriſt Ieſus, the elect of God ſhall obtaine in the life eternall, euen the ſame priuiledge that the holy Angells, not to be able to fall from the ſtate of grace, nor to dye. And as touching this point, that our father *Adam* dyed not ſo ſoone as he had obeyed the voyce of *Eue*, it doth derogate nothing from the truth of the ſentence pronounced

nounced againſt him, nor from the haynouſneſſe of his ſinne: For the ſence and meaning of the threatning, *Thou ſhalt dye the death*, is as if God ſayd, certainely thou ſhalt be ſubiect to the firſt death, which is a ſeparation of the ſoule from the body, and to the ſecond death, a fearefull puniſhment, foraſmuch as it is an euerlaſting ſeparation from God, from the light of heauen, from ioy vnſpeakeable, from the life which is bleſſed for euer. If then it be demaunded, how can it bee, that *Adam* liued after his reuolt and falling away; *Gregorie* the great, doth ſufficiently to the purpoſe make anſwere, in his 145. Epiſtle of his fifth Booke: that death in two kindes ſteps in and ſeizeth vpon vs; eyther by the priuation and defection of life, or by the quality of life. In regard of the firſt kinde of death, *Adam* dyed not ſo ſoone, but rather as touching the ſecond: For preſently after his diſobedience, being depriued of happineſſe, of the ſtate of innocency, of contentment of minde, of a ſtrong ſound conſtitution of body, hee felt himſelfe couered with ſhame, horrors, ſorrow, with ſundry miſeries, knew himſelfe to be aliue in paine vnder the curſe of his Soueraigne, who was created by Gods fauour to liue in an excellent eſtate, and perpetuall quiet, and tranquility of minde.

Some thinke that wee meddle and goe too farre, to ſay, that man tranſgreſſing in time, was pronounced guilty of temporall and eternall death. The Iewes bewitched with the like errour doe dreame, that they haue no need of a *Meſſias* to aboliſh and take away ſinne, and to deliuer from eternall death. This errour did grow from the ignorance of the definition of ſinne, as alſo of the ſoueraigne and infinite Maieſtie of God, whom man had offended by his tranſgreſſion. For, ſin being a reuolt and falling away from God to ioyne and cleaue to the diuell, and a tranſgreſſion of the holy law in diſpite of God, man ſinning could not eſcape eternall perdition and puniſhment, but by the grace of his Re-

deemer, as by obedience hee had kept his Creators fauour for euer. Euen ſo then, as it is not iniuſtice (as Saint *Auguſtine* ſayth, in the 21. Booke, *De Ciuitate Dei*, Chap. 11.) If Magiſtrates capitally puniſhing many haynous crimes and offences, doe baniſh for euer the malefactors from humane ſociety: Who ſhall dare to ſay, that it is iniquity in God, the Lord of the permanent and durable City, if he eternally baniſh out of his kingdome of glory, his ſworne enemies the wicked, who continually offend him; And the polluted, prophane, vniuſt, reprobates, who plot and conſpire againſt God, and their neighbours, remaine for euer vnder the wrath and curſe of the Lord? For iuſtification of all, conſider onely the corruption of humane nature, and what the ſonnes of *Adam* are in themſelues. For howſoeuer the beleefe, touching the immortality of mans ſoule, be orthodox and moſt true, yet may it fitly bee ſayd, that the ſoule is ſubiect to a certaine kind of death. Wee call it immortall, becauſe it ceaſeth not to liue, and in ſome ſort to haue ſence and feeling. The body is mortall, becauſe it may bee depriued of life, which conſiſtes in the reſidence of the ſoule in it, from whence floweth that which doth maintaine it, not liuing of it ſelfe, but by the ſoule which doth gouerne and mooue it. But the death of the ſoule is, when God doth abandon it, and depriue it of his grace: And wee ſay, that man is vtterly dead, when the ſoule is quite gone out of the body, and that God doth abandon the ſoule finally adiudged to euerlaſting torments. S. *Auguſtine* will, that the name of death bee deriued from the venomous morſure, or ſting of the infernall ſerpent the diuel, then by him brought into the world, when hee firſt bit and ſtung our firſt mother *Eue*, leauing faſt ſticking in vs the ſting of ſinne, which the Apoſtle calleth the ſting of death. This ſting being blunted and taken away, death ceaſeth mortally to ſting vs. When S. *Ambroſe* writeth (in his Treatiſe of the benefit of death, Chap. 1. & 2.)

& 2.) that death hurteth not the ſoule, conſequently is not euill; ſeeing that nothing but ſinne hurteth the ſoule, it is to bee vnderſtood of the bodily death in reſpect of Gods children. Therefore hee maketh a threefold diſtinction of death, the one good, the other euill, the third good or euill. The good is the myſticall death, when a man dyeth to ſinne and liueth to God, whereof the Apoſtle ſpeaketh, That we are buried with Chriſt Ieſus into his death by Baptiſme. The euill is the death of ſinne, whereof it is written, The ſoule that ſinneth ſhall dye. And the third is the end of our race and calling in this world, that is, the ſeparation of the ſoule from the body; of good men accounted good, of wicked men euill. Although death doth vnſhackle and ſet all perſons at liberty; very few yet are to bee found, which take pleaſure therein: But this proceedeth not from any offence that is in death, that is, in the ſeparati- of the ſoule from the body, but from the infirmity of mortall men, who ſuffering themſelues to goe on in their carnall pleaſures and delights of this life, doe tremble and feare to ſee themſelues at the end of their race in the earth, louing long life, there to liue euilly, that is, there to dye hourely. O how ſweet is the good death to wiſe old men, to men and women who are the ſeruants of God, who watch, who pray, who cry to their Lord in repentance, in faith, and charity, who manfully fight againſt all temptations. And how bitter is the euill death to thoſe euill ſoules, vnbeleeuers, ſtiffe-necked ones, hypocrites, who wrap themſelues in their ſinnes, who haue no pleaſure, hope, nor comfort, but in this world.

Theſe things being ſo, it is eaſie to ſhew how death is to be feared or not. Certainely, the death of ſinners is euill, who not content to be borne in ſinne, liue ſtill in all manner of iniquities. But the death of the Saints is precious, being the end of their labours and toyles, the conſeruation and *cuſtos* of their victory; the doore of

life, and the entrance into an aſſured, perfect, glorious reſt. Thoſe are to bee bewayled in their death, who haue hell for their priſon: But it beſeemes vs to reioyce and bee glad at their departure, whom God doth bid welcome into his heauenly Palace, where they magnifie him for euer. If any one aske vs (ſayth *Lactantius*, in the third Booke of his Chriſtian Inſtitutions) whether death be good or euill? wee will anſwere, that the qualitie thereof doth conſiſt in the conſideration of life in it ſelfe. Death in it ſelfe cannot bee ſayd to bee good, pleaſing, and to be deſired, on the contrary, it is the deſtruction of nature, and the reward of ſinne. But wee muſt eſteeme it a thing worthy great prayſe, pleaſing, and full of grace and delight, when wee dye ioyfully in the true knowledge of Chriſt Ieſus, to goe out of the priſon of this mortall body, out of this valley of miſeries, out of this deſart where we are exiled perſons, to returne to our Father, our countrey and heauenly city. He dyeth well, who with the Apoſtle ſayth in ſincerity of conſcience, all my deſire is to depart hence, and to bee with Chriſt Ieſus: Particularly, as touching my ſelfe, I haue fought the good fight, I haue finiſhed my courſe, I haue kept the faith, alſo the crowne of righteouſneſſe is layd vp and reſerued for mee, which the Lord, the iuſt Iudge ſhall in that day giue vnto me; not to me onely, but to thoſe who loue his appearing. Againe, death and the remembrance and apprehenſion of it, is wonderfull irkeſome, and bitter to a man which truſteth in his riches, liuing in all eaſe, in full ſtrength of body and proſperity.

Here we demand, what we are to judge of the death of thoſe, who are cruelly quartered and diſmembred by hangmen, or by fierce and wilde beaſtes, are ſwallowed vp in the belly of fiſhes, are ſtifled with a ſuddaine apoplexie, are bereaued of wit, ſenſe, and reaſon, by ſome hot burning feaver, or who die franticke, and madd? As for thoſe who are put to cruell death for the name of Chriſt

Chriſt Ieſus, the anſwere is that their death cannot bee tearmed and accompted but deare and precious in the ſight of the Lord, and of all his Church. For if the heathen Philoſophers haue had ſome reaſon to ſay, that a vertuous man, leaues not to be happie, though he bee put to a violent death; why ſhould we not ſay the ſame of the true vertuous, to wit, the holy Martyrs, ſeeing we haue ſo certaine teſtimonies, and ſo many famous examples of their faith, charitie, patience, and conſtancie in death? The Epiſtle to the *Hebrewes* is herein expreſſe: for it conteyneth the heroicall trophies of faith, alſo the opprobries, diſgracefull reuilings, and cruell torments of the invincicible Champions of Chriſt Ieſus. But I pray you what torments can diſmay, and terrifie him which glorieth in the croſſe of Chriſt Ieſus, among all others a ſhamefull and terrible torment and death. *Turtullian* obſerueth in his *Apologetico*, that in his tyme Chriſtians were called *Sarmentitij* & *Semiſsij* baviniſtes, and poore ſnakes, becauſe they were bound to a ſtake, which coſt but ſix Liards, three halfe pence, or thereabouts, and there were burned with faggotts of reedes, or bruſh wood, which were ſet round about them. Behold ſayth he our equipage, our munition, and armour of victorie; this is our triumphall Chariot. *Euſebius* writeth in the fiftie booke of his Hiſtorie, of a holy martyr burned aliue with certaine plates of iron made red hot, and ſet to his naked bodie; notwithſtanding which tormentes hee made a conſtant profeſſion of the Chriſtian faith, even to the laſt gaſpe. *Euſebius* addeth, that this ſheweth that nothing is terrible to him, which feeles that God loueth him, and that whoſoeuer ſeekes the glory of Chriſt Ieſus is guarded, and ſaued harmeleſſe from euery painefull, and terrible accident and caſuall event. As for the vncouth and ſtrange diſeaſes, and kindes of hideous death, whereunto mans life is expoſed, as they are to be ſeene in the horrible convulſions of Epilepſies & falling ſickneſſes, in the violent fittes of Apoplexies,

in cruell, and hot burning feavers; theſe are pittifull caſes to behold, and incident to our fraile and ſinnefull nature: But they are alſo certaine monitors of a better life, ſeeing that our health, and happineſſe conſiſteth not in a ſound temperature of humours, but in this that our names are written in heauen, and that wee haue bin dedicated to Ieſus Chriſt. For the Lord God who knoweth our heartes, who in his ſecret judgement exerciſeth ſome more then others, regardes and conſiders what he hath done for vs, and what the holy Ghoſt, who comforteth vs in ſuch accidents and caſes, doth for vs by vnſpeakeable groanings; not the intemperature of our bodies, nor the effectes of it. For this is an aſſured thing, that there is no condemnation to thoſe that are in Chriſt Ieſus, and that nothing is able to ſeperate vs from the loue, which the father of heauen beares vs for his ſonnes ſake: yea, that all things doe helpe together for the good of thoſe, whom according to his determinate counſell he hath called to the participation of his grace. Therefore all Chriſtians ought to remaine vndoubted and reſolued in this poynt, that there is no kinde of maladie, torment, or death, which doth hurt Gods elect: that there is no death, happie, ioyful, peaceable to the wicked, vnbeleeuers, and miſcreants, whom God often times for a while doth vphold in this world, to the end, more heauily to puniſh them, after hee hath dragged and haled them out of the earth.

Hereupon it will be demanded, wherefore then ſo many great perſonages, members of the Church of God, and Chriſt Ieſus himſelfe the head thereof, did feare death, and prayed to be guarded and ſecured from it?

I anſwere, that there was ſome thing of ſingular note in our Lord, and which muſt be differenced and diſtinguiſhed from others; In that he not onely bore and felt a common death, or ſeperation of the ſoule from the bodie, but alſo vnder-went and ſuſtayned the wrath of God,

God, and all the torments and agonies, that may be imagined, without ſinne notwithſtanding, becauſe hee was an hoſtage and pledge for vs: Neuertheleſſe, in ſuch ſort, that he did not yeeld nor ſhrinke vnder the burthen, nor murmured a whit againſt God, but voluntarily offred himſelfe in ſacrifice, ſtood not demurring, and ſhifting of death with natures delayes, wholly ſubmitted himſelfe to the will of God his Father, as it was foretold and figured by *Dauid* in the fortieth Pſalme, Here am I O God, that I may doe thy will. Behold, as touching the head of the Church, who had had no ſubiect of combat and victorie, if he had not felt the tormentes, and terrors of death, without ſinne, or any offence and fault on his part. In reſpect then we are his members, let vs keepe and obſerue this rule: That wee cannot commend euery refuſal, or euery deſire of death, nor diſcommend all contempt of death. Some wiſh death not ſo much for any deſire they haue of a better life, as for the deſpite and diſlike they conceiue againſt their abode and ſtay in the world, where they ſee miſeries, which their weake mindes cannot brooke and endure, and which giue terrible ſhockes and aſſaults to the moſt reſolued and ſtouteſt hearts. The *Iſraelites* wanting bread in the wilderneſſe, wiſhed death; as alſo when newes was brought them, that the *Cananites* were men of a very tall ſtature. *Iob* in the depth of his panges and griefes deſired to die; as alſo the Prophet *Eliah* did, during his eſcape in the Deſert. On the contrary *Dauid*, *Ezechias*, and other great perſonages very much feared death, and inſtantly beſought the Lord to guard and ſaue them from it. But this was for a ſpeciall conſideration, to wit, in as much as they being afraide of the threatninges and judgements of God, the approach of death appeared more terrible vnto them; or, becauſe they wiſhed to continue longer to aduance Gods glory, and to yeeld their helpe and ſeruice to the edification of the Church.

Againe, the ſame perſonages baniſhed all feare from them, looking vpon death, according as now it is made vnto vs (by the grace of God) the reſt from our labours, & the paſſage to a better life. In this ſenſe the Patriarch *Iob* ſpake in the 19. Chapter, I know that my redeemer liueth, and that I ſhall riſe againe at the laſt day, that I ſhall be againe cloathed with my skin, and ſhall ſee the Lord in my fleſh. So *Dauid* did ſing in the 16. Pſalme. For this cauſe my heart is glad, my tongue reioyceth; Moreouer, my fleſh reſteth in aſſurance, for thou wilt not leaue my ſoule in the graue. And in the 23. Pſalme, Though I ſhould walke in the ſhadow of death, I will feare no euill, becauſe thou art with me.

CHAP. XVIII.

The ſequele of the poynts propounded in the former Section, concerning the reſolutions and conſolations againſt Death.

IF there be any men bound to meditate ordinarily vpon death, to be armed with remedies againſt the alarumes of it, to procure that their children, friends, and families doe liue as preſt and readie to die, wiſe old men are, eſpecially they, whoſe true Philoſophie is called the Meditation of death. To draw them ſo much the more eaſily vnto it, we will remember to euery one of them ſome ſayings of wiſe Pagans and Heathens, which will cauſe vs to ſay to all perſons, who vaunt themſelues of the name of Chriſtians; At leaſt doe not afflict and torment your ſelues more with the death of your ſelues and yours then the ſilly Heathens, who had no hope, who ſo manfully contemned the approches of death, who with ſo great conſtancie haue embraced it, and ſtriuen againſt

againſt it. I ſpeake thus conſidering the cowardize of ſome Chriſtians, who haue nothing ſo much in their mouthes, and take ſo little to heart, as death. S. *Ierome* in the Epiſtle to *Heliodorus* ſhewing, how we ought to be more reſolute againſt the aſſaults of death, and all accidents and caſualties of humaine life, then Infidells were, maketh mention of *Xerxes* that mightie Monarch, who ouerthrew mountaines, and paued the Sea with Shipps. This Monarch conſidering from the toppe of a hill many millions of men at his ſeruice in warres, fell a weeping, that at the end of a hundred yeares, not one of them ſhould be aliue. And if we loue (added he) this aduantage to be mounted vpon ſo high a watch Tower, that from thence we may behold all the earth vnder our feete, and ſo many kingdomes fallen to ruine; alſo many liuing men, ſome tortured, others ſtrangled, and drowned; on the one ſide feſtiualles, on the other ſide funeralles; ſome to be borne, others to die: To what ſtraight and exigent ſhould we be brought, if wee were not aſſured that all theſe things are ordered by the juſt appoyntment of the All-mightie. S. *Ambroſe* in his expoſition of the creation of the world, ſayth, that all men are borne and die naked, that there is no difference betweene the bodies of poore men and rich, but that the bodies of rich-men being very purſie, well fed and fat while they liue, are more puant and ſtinking then the bodies of poore men.

Beſides theſe helpes and ſupports againſt death, which the Heathens haue collected from our condition to be borne and to die they haue from thence collected other cauſes, which we are now to diſcuſſe and examine, and whereof *Ciceco* ſpeaketh in his Dialogue of old age, as followeth. We know how chearefully and manfully ſouldiers contemne death; why then ſhould wiſe old men feare it? To haue our fill of all things cauſeth that we haue our fill and ſatietie of life. Thoſe who die well, liue a life which alone deſerueth the name: but ſo long

as we are locked vp in the priſon of the bodie, wee are as it were plunged deepe in the earth, and exiled very farre from, and beneath our heauenly Manſion. Wherfore all wiſe men die willingly, fooles on the contrarie leaue this world againſt their will, mauger their teeth, or in brutiſh ignorance. *Socrates* the laſt day of his death diſcourſed of the immortalitie of the ſoule. *Cyrus* a little before his death ſayd to his ſonnes, Doe not thinke that after I ſhall be dead, I am annihilated and brought to nothing. If ſome god (ſaid *Cato* in the ſame Dialogue) would permit me to returne from old age to childhood, and to cry in a Cradle, I ſhould forbeare to accept ſuch a condition, nor would I for any thing returne to the beginning of my race, hauing almoſt finiſhed it. For what commoditie is found in a life toſſed to and fro with turmoyles and toyles, as this preſent life is? Notwithſtanding, I will not bewayle it, nor doe I repent me to haue liued, I which goe out of this world as out of an Inne, not as out of a houſe, ſeeing nature hath giuen vs a cabbin here of ingreſſe and egreſſe, but not to ſtay and continue. O how glorious will that day be, wherein I ſhall be found in the holy aſſembly of ſoules, and ſhall goe to heauen.

Certainely, Old age is the end and Epilogue of our life, euen as of ſome Comedie or Interlude. Loe here ſome ſayings of *Cicero* in the fore-mentioned dialogue. In the firſt Booke of his *Tuſculane* queſtions, wherein he expreſſely treateth of the contempt of death, among other his ſayinges and diſcourſes, we reade that among the old Latines, whom the Poet *Ennius* calleth *Caſci*, that it was a doctrine held from Father to Sonne, that death did not aboliſh man, ſo as it might be ſayd he was vtterly periſhed. The ſages would not haue ſet out and adorned their funerals, ſepulchers, and tombes with ſuch ceremonies, nor hallowed them with ſo many deuotions, if they had certainely held that death is an vtter deſtruction of the whole man: on the contrarie they

were

were in this poynt perſwaded, that it was a departure and change of life, which brought worthie men and women to heauen. *Plato* alſo bringeth in *Socrates* condemned to death, ſaying to his judges, I hope that good ſhall befall me to die; For if all ſenſe and feeling be aboliſhed in death, it bringeth a quiet and perpetuall reſt, but if that which is ſaid of it be found true, that it is a departure out of this world to goe into places where thoſe that be dead are aſſembled together, what contentment ſhall it be to me, to talke and diſcourſe with them? It is further (addeth *Cicero*) a ſound and ſolid Argument, that nature it ſelfe proclaimes the ſoules of men to be immortall, in this, that all men haue a wondrous care, what ſhall become of them and all thinges elſe after their death, and die very willingly, when life beginning to faile and to leaue them, may ſtay and ſettle it ſelfe vpon a good conſcience, and a worthie euidence to it ſelfe. In the ſecond Booke of the Lawes theſe words following are read; Our aunceſtors haue ordained that the dead ſhould bee canonized, and placed in the number of gods, by certaine ceremonies which they did inſtitute. *Ennius* was of opinion that wee were not to weepe for the dead, becauſe their ſoules were immortall. *Plato* ſayd in the firſt Booke of his Common weale, that a man which hath this good teſtimonie in himſelfe, to haue done no man wrong, is alwayes vpheld with a gracious and ſtedfaſt hope, the good nurſſe and ſupportreſſe of his old age.

And againe, *Cicero* in his firſt Booke of *Tuſculane* queſtions, writeth theſe words; You haue in ſleepe the image of death, wherein you are ſheeted and wrapped vp euery night. Are you in doubt then that there is no more ſenſe in death, ſeeing you know that in ſleepe the ſoule of man is never at reſt? Moreouer, baniſh farre from you thoſe old wiues fables and comptes, that it is a great miſerie to die before the time. And of what time? Of Nature? But nature hath lent vs life as ſiluer

or coyne, without ſetting vs a day of reſtitution, but to reſtore it backe againe at her will and pleaſure. Why then doe you complaine, if ſhee call for and demand her owne againe, when it pleaſeth her, ſeeing you hold and haue it vpon this condition? With what alacritie and chearefulneſſe ought we to goe that way, at which wayes end we ſhall be releaſed and diſcharged of all carefull carkinges, faſcheries, and anxieties of minde.

A woman of *Sparta* hauing ſent her ſonne to the warre, and tydinges being brought her that hee was ſlaine in the battaile, with great courage anſwered, that ſhee did beare him, to the end he ſhould die for his Countrie.

Seneca an excellent Stoicke Philoſopher hath verie worthie precepts, in his morall Bookes, touching death. We could compile a great Booke of them, but not to be too long & too large, it ſhall ſuffice vs to cull out ſome ſentences of them, which ſhall be able to giue the reader a taſte, and deſire to ſee the reſt. I will beginne at the end of the thirteenth Epiſtle, which ſpeaketh to old men. Among other euills folly hath yet this one, that ſhee ſtill begins to liue. This poynt ſheweth how bad and ſcurrilous the levitie and giddie humour of men is, who euery day lay new foundations of their life, and beginne to build and raiſe hopes, when it behooues them to goe out of the world. You ſhall ſee old men, who runne themſelues out of breath after honors, profittes, and tranſitorie goods. But can there bee a more vnſightly, and vnſeemely thing ſeene, then an old man to become a childe againe? In the two and twentith Epiſtle: Is it not a great ſhame to bee afraid, when wee are to enter into a Pallace of aſſurance and ſafetie? The reaſon is, that we are diſpoſſeſſed and turned out of all the goods after which we doe ſigh, and painefully toyle at the end of our life, whereof not any portion or part remaines vnto vs, all being gone and loſt. There is no man which takes care to liue well, but to liue long, & yet

all

all men may be able to attaine to this good, to liue vertuously, but no man can or ought to promiſe himſelfe long life. We doe adde: And the old man, which now hath no more to do with the things of this life, that are common to all, is ſo ill aduiſed, that he thinketh not of the amendment of his life, nor of the boxe and blowe which death ſhall ſuddenly giue him on the eare. At the very end of the three and twentith Epiſtle; There are ſome, who begin to liue, when they muſt dye, and there are ſome, who are dead, before they haue begun to liue. In the thirtith Epiſtle, As little wiſe is hee who feareth death, as the young man who feareth to bee old. For as old age doth kicke and ſpurre young age, in like ſort doth death old age. Hee which will not dye, hath no will to liue, becauſe life was giuen with this exception, That we muſt die. Wee are in the way of death, and who feareth it is out of his wits, ſeeing we expect that which is certaine, and feare that which is vncertaine. At the end of the two and thirtith Epiſtle. He is free and his owne man, who liueth as if hee had no longer to liue. And at the end of the ſixe and thirtith Epiſtle, Neither little infants, nor young boyes, nor madde men feare death; it is then a great ſhame, if reaſon doe not as much confirme and aſſure vs, as ſtupiditie and ſottiſhneſſe doth them. At the end of the threeſcore and ſeuenteenth Epiſtle: It is with our life, as with a Comedie, it skils not how long it be, ſo it bee well acted. Take no care where the end of your race ſhall be, make a ſtop and a ſtay, where neceſſity enforceth you, prouided you make a good end. In the nintith three Epiſtle. Let vs take order, that as gold and other things of excellent price and worth; ſo our life be not of a great length, neuertheleſſe that it weigh much: Let vs not meaſure it by our time, but by our worke. Will you know a very good reſpite of yeares, it is to liue till we be wiſe. He that is come ſo farre, though hee haue not attayned to a great number of yeares, hath ſeene the

greater and better part of them. The nintith nine Epiſtle containeth ſundry conſolations in death, which I will briefly ſet downe. It is a fond and childiſh part to giue the reynes to ſorrow, and to make account of an vncertaine thing as our life is. He doth ill who weepes vpon cuſtome, and ſeeing that ſorrow doth make vs forget the bleſſings and benefits receiued of God, wee muſt betimes ſhake off, and rid our ſelues of it, to the end to call to minde the vertue of our departed friends, and to make our vſe of it, and of them, as if they were preſent. Wee ought to follow the example of thoſe, who haue ſhewed themſelues vnmoued at the death of their friendes, to thinke we ſhall follow the dead, whom we haue not loſt, but giuen vp vnto God, who are gone but a little before vs: It is the way of the world, our life doth ſo manifeſt it: wee haue aſſurance of nothing vnder heauen, but of death, and our life is ſhort though it containe many ages: It is croſſed and wounded with infinite miſeries, which end in death freeing it of malice, and of errour and ignorance. Conſequently, he which is accuſtomed to grieue much, depriueth himſelfe of comfort, to remedy which, and in ſtead of imitating the fond cuſtomes of the ignorant and vulgar, hee muſt ſhew himſelfe a man of courage, in the moſt violent ſhockes and aſſaults of aduerſitie, ſetting before our eyes the worthy deportments and behauiours of thoſe which goe before vs, keeping a meaſure betweene ſorrow and forgetfulneſſe, of thoſe whom wee haue made much on, and beene kind and friendly vnto in the world, and whom we ſee no more, and when they are at peace and reſt, we are to giue ouer to grieue and ſorrow for them. I reaſcend to the nintith one Epiſtle, from whence I will deduce that which followes. Doe not meaſure vs by our Tombes, and Monuments, which ſeeme to note ſome way differing betweene ſome and others. The graue wherein our bodies are diſſolued to duſt, makes vs all equall. Wee are borne vn-

equall,

equall, but death makes vs all equall. The Soueraigne Law-giuer hath not differenced vs by our nobilitie, linage, blood, and greatneſſe, but in this life : but when death commeth, hee ſayth to this worldly greatneſſe, Begon ; I will that there bee the ſame law to all liuing things vpon earth. . Wee are all ſubiect to all ſorts of cuills. One is no more frayle, nor more aſſured to liue till to morrow then another. In the hundreth and one Epiſtle : There is no day nor houre, which doth not point out vnto vs our vanity, and which by ſome new experiment and tryall, doth not remember vs of our frailty, which we tread vnder our feet, and which doth not compell euery one of vs, who build and deuiſe endleſſe plots and deſignes, to haue an eye vnto death. From the hundred and ſeuenth Epiſtle, I will make this deduction ; It is good to beare that which we cannot remedy, & to follow without murmuring or complaining that great God, by whoſe prouidence all things come to paſſe. A bad Souldier is hee, who followes his Captaine vnwillingly. Let death finde vs preſt, forward, and cheerefull. The heart which doth reſolutely conſigne and yeeld it ſelfe into the hands of God, is euery way great. On the contrary, he is a luske, coward, and baſely bred fellow, who ſpurnes, kickes, and winſes, who complaines of the gouernment of the world, and who had rather cenſure God, then himſelfe. In the hundred and twentith Epiſtle : A man is neuer more heauenly minded, then when he thinketh vpon his owne frailty, and knowes and acknowledgeth that he is borne to dye : Alſo that his body is not a houſe, but an Inne, and for a while : It is a folly for vs to feare the laſt dayes of our life, ſeeing our firſt dayes are tributaries, and owe as much vnto death as our laſt. The laſt day of our race makes vs to touch death, all the other doe approach it. Death doth not violently lay hands vpon vs, but gently laies hold on vs. Wherefore a vertuous ſoule, feeling it ſelfe called to the participation of a greater

happinesse, endeuoureth to carry and behaue it selfe, honestly and wisely in this earthly Sentinell and Station, accounting none of those things to be hers, which doe hemme her in on euery side; but serues her turne with them, as with borrowed mooueables, remembring her selfe that shee doth but goe a iourney, and in poſt hast. There are many other sentences of *Seneca*, touching the benefit of death, in his Consolations to *Polybius* and *Marcia*, as also in his other Treatises. But we will make this extract no longer, least so wee trouble and offend with long reading impatient and froward old men.

4. Fourthly, wee speake now of the extreamities that must be auoyded, when there is question of death, to wit, Too great confidence, or rashnes, or rather inhumane, or barbarous stupidity and senceleſnesse; then the too great apprehension, feare, and paine of death. Of a truth our Creator and Soueraigne Lord, hath honoured vs with this fauourable gift and graunt, that our hearts are of flesh, not of stone or iron, to bee easily touched with the sence of our miseries, and the miseries of others. How should we apprehend the mercy of God, if we had not an apprehension of our miseries? And what feare of God, and of his iudgements would there be in the world, if we should not feare death, and other punishments which he doth mitigate, and vsually conuert into wholsome remedies to persons, who mourne vnder the burthen of their sinnes, and with a repentant heart, craue and implore the grace of their heauenly Father? Wee are not willing to approoue the practise of those too austere *Thracian* Elders, who wept at the birth day of their children, and made great cheere & merrily banquetted at the funeral of them that died. Much lesse doe we purpose to dispute of death, as *Hegesias* of *Cyrena*, whom the King of *Ægypt* prohibited to discourse any more of death, because many who heard him, killed themselues. No more doe we approoue those mad men,

such

ſuch as were in times paſt, certaine ſurnamed, *Circamcellianes*, of the Sect of the *Donatiſts*, who not rightly vnderſtanding the ſayings of the Scripture, touching mortification of the fleſh, caſt themſelues downe headlong from the toppes of high mountaines, and without looking or ſtaying for any commandement to doe ſo, reſigned and gaue vp the place they held in this humane life. It is not lawfull for any priuate perſon, without expreſſe authority and order of the Magiſtrate, to kill a guilty or condemned perſon; And hee which killeth himſelfe is not hee a murtherer? Who hath giuen him power and authority to doe ſo? We abhorre, and iuſtly, the facinourous fact of *Iudas*, who by diſpaire increaſed his deteſtable impiety. Sathan is the author of ſuch counſells, as wee ſee in the fourth Chapter of S. *Matthew*, where Chriſt Ieſus being importuned, by that malignant and miſchieuous one, to throw himſelfe headlong from the top of the Temple, anſwereth, That we muſt not tempt the Lord. S. *Auguſtine* ſayd, in his firſt Booke, *De Ciuitate Dei*, Chap. 22. That thoſe which kill themſelues, make a hazardous proofe of ſome kind of greatneſſe of courage, but indeed they are mad men: Further, they are not magnanimous, ſeeing that being vnable to ſupport and beare aduerſity, they diſcouer their impotency and puſillanimity, not their fortitude and valour, in caſting themſelues ſo into the gulfe and iawes of death. But hee is truely magnanimous, who chooſeth rather to beare the burthen of a miſerable life, then raſhly to rid himſelfe, and flye from it, inſtead of ſtanding and abiding in the place allotted and appointed vnto him. It is ſaid that *Cleombrotus* hauing read the Booke which *Plato* writ of the immortality of mans ſoule, caſt himſelfe downe headlong from a high wall, to paſſe to the other life, which hee iudged to be better. But it was an act of wretched folly, for *Plato* taught no ſuch thing, although he diſcourſed of the immortality of the ſoule. Therefore let vs turne our backes

to the Stoickes, ſo brutiſh and beſotted in their pride, that they thinke it lawfull to a man, which cannot ſuffer an iniury, to kill himſelfe. A man of courage, and fearing God, knowing indeed that life is not giuen him, doth not violently rid himſelfe of it, but renders it into the hands of God, not fearing the approaches of death, but ſubmitting himſelfe to his Soueraigne Lord, who hath imployed him in his ſeruice in the world, to goe out of it when he ſhall commaund him. It is alledged, that a ſpeedy death is better then a faſtidious and tedious life, and once to bee quiet for altogether, then ſo long to languiſh and droope. But to attempt to leaue this life before God giue vs leaue, is to fall into another death, which neuer hath end. What then, ſhall not a Souldier dare to goe out of the armie, without his Captaines licenſe and paſſe port, but vpon hazard of his head, and ſhall mortall man goe out of this preſent life, without the auouchy and warrant of the immortall, who hath placed him in it, protected and bleſſed him. What crowne can the impatient, the furious, the infidell expect, who in diſpite of his Lord, cowardly reſignes his charge, his place, his honour, with the loſſe of his body, ſoule, goods, and friends, who forſakes thoſe to whom hee is bound and beholden, breakes all the bandes of diuine and humane ſociety? God giueth a happy iſſue to their temptations who feare him, hee doth in fit time deliuer and helpe them. It is they which are to hold out to the end in a full aſſurance of hope, not to quaile and loſe courage, but to follow thoſe, who by a faithfull and humble patience haue obtained the promiſed inheritance. Let vs then take heed and beware of the arrogancy of the Stoickes, and of the vaine confidence of *Epicures*, who neuer thinke on death, but thinke they are in league and friendſhip with him, perſwade themſelues that it ſhall be eaſie for them to put by his blowes, and to pacifie him. Moreouer, let vs haue no part in their effeminacy and diffidence, who tremble at the meere

meere name of death, not thinking that in death it ſelfe there is not ſo great euill, as in the ſolicitudes, carkings, ſorrowes, and feares, wherewith a thouſand times a day they kill themſelues, without any eaſe to their vnbeleeuing heart. Their apprehenſions are ill ordered, fond, and vnprofitable, ſeeing (as witneſſeth the Prophet in the Plalme 89.90.) there is no man liuing can boaſt himſelfe not to ſee death, and to be able to ſaue his life out of the hand of the graue. Hereupon we will ſay to young and old, that their duty requires, that they beare and behaue themſelues ſo toward God, that their death may not be a mortall, but a liuing death: And that they ſo gently and wiſely lay downe their load in the world, that they may not be found vnder a heauy and vnſupportable burthen, whoſe weight doth ſuppreſſe them, and cauſe them to tumble into euerlaſting perdition.

5. Fifthly, let vs now adde ſome aſſured conſolations againſt death; and firſt we will draw from certaine places of the holy Scripture, the faire termes and names, which it giueth to death, to ſweeten vnto vs the apprehenſion of it. By whoſe teſtimony, to dye, is to bee gathered to his people, as it is ſaid of *Abraham*, *Gen.* 25.8. It is to goe the way of all the earth. 1. *Kings* 2. 2. It is to be bound vp in the bundle of life. 1. *Sam.* 25.29. It is to be taken away from euill, to enter into peace and reſt in our beds. *Eſaiah* 57.1,2. It is to be in the ſhadow, and at reſt as the hireling, which hath ended his dayes worke. *Iob* 7. 1. 2. It is to ſleepe. *Iohn* 11. 11. 1. *Theſſ.* 4.13. To reſt from his labours. *Apocalips* 14.13. It is to goe out of the world to goe to God our Father. *Iohn* 13.1. It is to goe to our Fathers houſe, where there are many dwelling places. *Iohn* 14.1. It is to returne to our home and countrey, after a long, painefull, and perillous voyage. 2. *Cor.* 5.6. It is to be vnſhackled and deliuered out of a galley or priſon, to bee with Chriſt Ieſus. *Philip.* 1.23. It is to goe hence out of a poore beg-

garly tabernacle. 2 *Peter* 1. 14. It is to be clothed in heauen with glory and immortality. 2. *Cor.* 5. 1. 2. It is to finiſh our courſe and our fight, to receiue a crowne. 2. *Timoth.* 4. 7. 8. It is to goe to the Nuptialls of the Lambe, and his Bride in the Celeſtiall Ieruſalem, in the City of God, all garniſhed with gold and precious ſtones, that is, adorned with incomprehenſible glory and eternall happineſſe. *Apocalips* 21. 1. &c. It is to liue with Ieſus Chriſt a thouſand yeares, to wit, for euer. *Apocalips* 20. 4. This life and glorious immortality is manifeſted vnto vs in the Goſpel by Chriſt Ieſus, who by his appearing hath aboliſhed death. 2. *Timothie* 1. 10.

Wherefore then ſhould a wiſe man feare to goe to his Fathers, and would haue a way by himſelfe? Is it well done not to will, and deſire to be gathered with the true liuing, from ſo many euills, without, within, aboue, belowe, behinde, before, and round about vs? After ſo many battailes, ſo many conflicts, skirmiſhes, and wounds, eſpecially in the ſoule, to refuſe peace, to reſt out of the ſhot and danger of the weapons, teares, alarmes, vacarmes, gurboyles, and ſtirres of the world, of our owne heart, of the corruption of the wicked, and of the powers of Sathan our capitall aduerſary? O ſtrange caſe! Wee runne after peace and reſt, and flye from it when it offers it ſelfe. Trauailes and labours weigh vs downe and oppreſſe vs, and we are agaſte and abaſhed to bee ridde of them! There is no bed in the world ſo ſoft, as that where the bodies doe reſt, when the ſoules are ſeparated from them; notwithſtanding not to lie in it, we would be contented to bee condemned to goe wooll ward, in ſackcloth, and haire cloth, in totters and ragges, and to lye on the hard ground, or vpon thornes; Had we rather dwell with Vipers, then with our Father in his heauenly Manſion? Thoſe euerlaſting Manſions, ſo much to be deſired, are in leſſe account and eſteeme with vs, then the vncleane and naſtie

naſtie ſtables of Beaſtes. The earth doth more infinitely pleaſe vs then heauen.

This galley of our life, where we tugg both day and night, at the oare of ambition, auarice, cruell luſtes, debauched pleaſures; Theſe darke dennes of innumerable ſinnes are the reſting places, that we make much on, and wherein we brittle vp our ſelues, and outragiouſly curſe whatſoeuer ſacred Philoſophie doth propoſe and ſet forth vnto vs, of the bleſſed eſtate of the triumphant Church, with her head in heauen. What old men are we, who grow young in our vices, who had rather renounce our ſweete Countrie, and trott vp and downe in the hideous deſertes of the world, full of ſcorpions and Baſiliſques, of horrid ghoſtes, and hob goblins, and ſo many kindes of Deuills, then to ſet one ſteppe in the right way of repentant faith, of charitable hope, and patient humilitie! Men of wit, where is our wit, when our bodies are of more price vnto vs then our ſoules, and we are willing to forgoe and looſe our armes to ſaue our ſleeues? Who preferre a garment before eternall glory, a handfull of crownes before moſt durable treaſures, a fond, idle, wicked, damnable pleaſure before euerlaſting ioyes! Who ſtill deſire to runne on in the way of perdition, who fight and ſtriue againſt nothing but pietie, righteouſneſſe, holineſſe; to conclude, who purchaſe a buryall place for vertue, to cauſe vice to raigne and triumph. When will it be, that the invitation to the ſolemne feaſt of the Sonne of God with his Church, will pleaſe and be well-come vnto vs? When will we prouide our coſtly rich robes to appeare in this holy aſſembly? Will we ſtill deferre to cleanſe our ſelues from the filth of ſinne, which makes vs hold downe the head, to bluſh, to looke pale, and wan, to be halfe dead, or in a traunce, not to dare once to lift vp the eyes of our minde (but in hypocriſie, and a very ſtrange ſtupiditie) to him, which calleth vs to him, to the gates of the Pallace, whereunto we are ſo neere? Wiſe old men a-

waken and rouze vp your ſelues, and more deepely yet conſider and meditate vpon the conſolations inſinuated, and inſerted in the termes and names, which diuine wiſedome giueth and aſcribeth to death.

It is demanded, ſeeing Chriſt Ieſus hath aboliſhed death, and that by him we are reconciled to God to obtaine eternall life, how comes it to paſſe that we are ſtill ſubiect to death? S. *Auguſtine* anſwereth, that heretofore death came, and was by ſin haled into the world, but now death takes away our temporall life, to the end we ſhould ceaſe from ſinne, and that the remembrance of death doe keepe and conteine vs in our dutie. So by the vnſpeakeable mercie of God, the puniſhment of our ſinnes, was changed into an armour, or ſhield againſt ſinnes. And although that the death of the fleſh proceedeth originally from ſinne, ſo is it that the good aſpect and face of death hath made many excellent Martyrs. And although death and all the euils, trauailes, and turmoyles, vexations, and ſorrowes of this preſent life proceed from the deſert of our ſinnes, and that after hauing obtained pardon, theſe euills remaine ſtill, it is to the end we ſhould haue aduerſaries to wraſtle againſt and to exerciſe vs, to make knowne and ſenſible to vs how ſtrong the power of the Lord is in our weakenes: And that ſo the new man may grow vp, and bee fitted and prepared in this world for the world to come, looking for the perfect and compleat happineſſe of all Gods children. Therefore repentant Chriſtians, whoſe ſins are pardoned, and who accept this pardon by the gift and hand of a liuely faith, doe wraſtle againſt the image of death, againſt a bruiſed Serpent, a wourried torne Lyon, againſt a ſtingleſſe Waſpe, againſt a vanquiſhed enemie. *Chryſoſtome* cenſureth in good manner thoſe wretches, who feare death, and feare not ſinne, wherein they are inſnared and wrapped, nor the vnquenchable fire of hell which gapes for them. Thus, ſayth he, as children are wayward and wrangle, if their mothers

come

come neere them with maskes on their faces, but when a lighted Candle is brought neere vnto them, they readily thruſt their handes in it, and are burned: So thoſe men feare death, who know not what it is to liue. Death ſnatcheth away a miſerable and ſhort life, to make vs to enter into an eternall and perpetuall bleſſed life. Death doth ſeperate vs from the heapes of Iewells, the robes, moueables, coffers crammed with gold and ſiluer, the ſundrie immoueables which we muſt leaue. But in heaven we haue vnſeperable riches with the Angels: death extrudes and thruſtes vs out of the earth, but to bring vs into paradize: death kills the bodie, but it ſhall riſe againe to die no more, but be conformable to the glorified bodie of Chriſt Ieſus. If any man fight with his owne ſhadow, he hurtes no bodie: ſo death doth but beate the ayre, in bickering and jouſting againſt the juſt. It hath beene Gods will and pleaſure (ſo ſayth *Chryſoſtome*) that this preſent life ſhould be painefull and miſerable, to the end that being buffetted on all ſides with ſo many and manifold miſeries, we ſhould eagerly aſpire to the happineſſes to come. But ſeeing we are thus farre ill aduiſed to wallow and idle it ſo willingly in this preſent life, where ſo many diſaſters and miſeries doe ſurround and encompaſſe vs, how would it be with vs, if there were nothing but ioy, peace, and reſt here? Our moſt mercifull heauenly Father doth ſo mitigate and temper the afflictions of this life, that as a Lute-player doth not winde vp too high his Lute ſtrings, for feare to breake them, nor ſlacken them too much, that ſo their ſweete harmonie & tunableneſſe may be more diſtinctly perceiued: So doth the wiſe maiſter of our life, not leauing vs in continuall proſperitie, nor too much oppreſſed. He is faithfull who will not ſuffer vs to be tempted beyond and aboue our ſtrength, but will giue a good iſſue to our temptations and tryalls, to the end we ſhould be able to beare them.

We ſee men of warre, deſirous of honour, and to at-

taine to ſome rancke and degree, manfully to expoſe themſelues to a thouſand dangers: The couetous Marchant to runne vpon all hazards and riſques for a handfull of yellow earth: The voluptuous perſon to diſdaine and ſet light by infinite, reprochfull and woefull dangers, to ſatisfie his paſſions and humours: And you wiſe old men, will you ſlumber and ſleepe in a corner, will you ſtill ſit with your armes and legges a croſſe, not rouzing & lifting vp your ſelues to the contemplation, and diligent ſeeking after ſo many happineſſes, prepared for them which loue God? Doe you feare death, you which in the middeſt of the ſhadowe of death, haue ſtanding at your ell-bow the Prince and Author of life? If you beare in your hearts that quickning ſpirit, which raiſed vp Ieſus Chriſt from the dead, whence is it that you feare death? Haue you blotted out of your remembrance him, who hath the wordes of eternall life, who is the way, the truth, the reſurrection, the life, who dyed for our ſinne, and is riſen againe for our iuſtification? But ſoyle not this gracious remembrance with the myre and mudd of ſordid and obſcene pleaſures: Let not the perſwaſions of the vncleane and filthie fleſh ſtoppe and hinder the motions of the ſpirit, illuminated by ſacred Philoſophie. Let the repetitions of his moſt ſweete, moſt certaine, and moſt holy promiſes bee potent and powerfull in your hearts, who was willing to participate of our fleſh and bloud, that in the ſame nature foyled by Sathan, our Sauiour hath aboliſhed it by his death, as by a moſt ſufficient ranſome, he which conquered death, to wit, the Deuill. Giue me leaue to reforme and rectifie you by recitall of the excellent promiſes following of the Lord. Verely, I ſay vnto you, that whoſoeuer heareth my word, and beleeueth in him which ſent mee, hath eternall life, and ſhall not come to condemnation, but is paſſed from death to life, *Iohn* 5. 24. This is the will of him which ſent me, that whoſoeuer beholdeth the ſonne, and beleeueth in him, hath eternall life,

and

and for this cauſe I will raiſe him vp againe at the laſt day. Such perſpection and contemplation of faith is not (as prophane perſons chatter and mutter) a vaine imagination; but is coupled and covnited with his effect, and with the true apprehenſion and laying hold of Ieſus Chriſt, and his benefites. This great Sauiour hath ſo often times, and againe and againe recommended it, and for confirmation of it, hath prepared his holy Table, to which we draw neere, there to receiue the bread of life, ordayned to the nouriſhment of our ſoules to eternall life, not for our bellies, to receiue which bread we hold vp the hands of faith to heauen, and beleeuing in him doe eate it. That bread I ſay which is giuen to the children of the houſe, not to reprobates, who ſometimes eate the bread of the Lord, but not the bread of life which is the Lord. He which is not reconciled to Chriſt Ieſus, eateth not his fleſh, and drinketh not his bloud, although euery day hee receiue (but to his condemnation) the Sacrament, or the holy ſignes of ſo excellent a thing. But he which confirmes and eſtabliſheth vs in Chriſt, and who hath annoynted vs, is God, who alſo hath ſealed and giuen vnto vs the earneſt of his ſpirit in our hearts. It is this holy ſpirit of promiſe, wherewith we haue beene ſealed, yea, for the day of redemption, without which ſpirit the viſible ſignes in the Sacramentes are receiued to condemnation, by which ſpirit, faith taught by the word & confirmed by the ſignes, or ſeales of the righteouſneſſe of the ſame faith, takes daily new growthes and growinges, and is manifeſted by holy workes; of which the ſumme and totall is, that we liue and die to the Lord, who is dead and riſen againe to haue dominion, as well over the liuing as the dead, to gouerne and guide vs as the ſheepe of his paſture; and finally, to draw vs out of the hideous deſerts of this worldly life, no life in deed, to gather vs to himſelfe in his heauenly ſheep folde. If God be on our ſide, who ſhall be againſt vs? Who ſhall bee able to make vs

afraide and diſmay vs? Ieſus Chriſt who is dead, is riſen againe, it is he who now being ſet at the right hand of God maketh requeſt for vs.

Let vs adde ſome worthie ſayinges of S. *Cyprian* in his excellent Treatiſe of death. *Simeon* the iuſt, reioycing to hold in his armes the little babe Ieſus, whom he had ſo much deſired, declareth by his wordes (which breathed nothing but faith, charitie, conſolation, a ſtedfaſt hope) that the ſeruants of God are in peace, enioy a free reſt, being drawne out of the foaming and tempeſtuous waues of this world, and landing at the port of ſafetie, and eternall happineſſe: when after the aboliſhment of death we come to a glorious immortalitie. For this is our peace, our aſſured reſt, our aſſured and perpetuall ſafetie. In this world we are continually grapling, tugging, and wraſtling with Sathan, and all our exerciſe is, to repulſe and repell his dartes. We haue on our armes, on our foreheads, ſides, and backes, avarice, incontinencie, anger, ambition: of neceſſitie wee muſt wraſtle without ceaſing againſt the luſtes of the fleſh, and the baites and allurements of the world. Toward the end of the ſame Treatiſe, hee ſayth further, that we muſt not weepe for our brethren, when it pleaſeth God to call and deliuer them out of this world; for well I know that they are not loſt, but gone before, and haue the ſtart of thoſe who tarrie behinde. Wee may deſire and looke after them, as men do for their friends, who are going ſome voyage, or who take ſhipping to ſayle, and goe to land in a good port. But we muſt not bewayle them, nor here weare black mourning habitts, ſeeing they haue alreadie receiued white robes in heauen. It becomes vs not to giue occaſion to Heathens juſtly to tax and reproue vs, if they ſee by an inordinate loue our countenance appalled and agaſt, thinking them vtterly loſt, and annihilated, whom we hold and maintaine to be aliue with God, and if they perceiue it witneſſed euidently enough by our minde, that wee condemne

demne the faith we profeſſe with our mouthes. In this caſe we ouer throw our faith, and our hope, which we could not ſay but to proceed of hypocriſie. It is nothing to ſhew our ſelues hardie in wordes, if we evert and deſtroy the truth with our doings and deedes.

It is tyme to conclude this Chapter. We ſay then that the anxieties of minde, maladies, perplexities, and apprehenſions of ſo many deathes which doe ſpurne and kicke againſt vs, doe ſilently and tacitely cry vnto vs, and exhort vs with ſpeed to lift vp our eyes to Chriſt Ieſus the fountaine of life, to the communion we haue with him, alſo to the bleſſinges alreadie receiued of him, and to thoſe, which the hope which makes vs not afraide, doth aſſuredly expect. And following the counſell of S. *Baſile* in his Treatiſe, that thankes muſt alwayes bee giuen to God; Let vs not put our affiance and truſt in man, nor let vs ſay with the ignorant vulgar, death hath taken from me all my ſuccour and helpe, my father, my husband, my ſonne, the comfort of my old age, the prop and piller of my houſe: Who hath commaunded you to moore your ancher of hope in ſuch a little lump of duſt as man is? What age is priuiledged from the handes of death? What a one is he who by couenant made with vs proteſteth that he will be the God of their fathers, and of their children to a thouſand generations, who loue & feare him! Shall we forget him, who makes ſo kinde a proffer of himſelfe to vs, to imagine & forge to our ſelues ſuccours and helpes of ſtraw and of wind? Let the ancher of our ſure and ſtedfaſt hope ſincke into the vaile of heauen, and let it bee ſticking faſte in the throne of God. It ſhall there be a braſen bullwarke for vs, a wall of fire. Let Chriſt be our life in death, in him let death be our gaine. Let vs ſay with *Ieremiah* in the 17. Chapter, Bleſſed be the man, which truſteth in the Lord, whoſe confidence the Lord is. For he ſhall be as a tree planted by the water, which ſpreadeth out her roots by a flowing riuer, which ſhall not feele when the

heate ſhall approach, her leafe ſhall be greene, and ſhall not wither in the yeare of drought, and ſhall not ceaſe to yeeld her fruit. Let vs further amaſſe and gather ſome words from the ſame Prophet; O Lord thou art the hope of thy Church; thoſe that forſake thee ſhall bee confounded, for they haue forſaken the fountaine of liuing waters. Heale thoſe that are thine, O Lord, then ſhall they be in reſt: ſaue them, and none ſhall bee able to hurt them. Leaue them not forlorne, and in a deſperate plight, thou which art their hope in the day of affliction. Let their deſpayring and hopeleſſe enemies be confounded; and let them reſt in ſafetie vnder the ſhadow of thy wings.

CHAP. XIX.

Of the reſurrection of the bodies, and of the immortalitie of humane ſoules.

THE Apoſtle ſpeaketh to very good purpoſe in the 15. chapter of the firſt Epiſtle to the *Corinthians*, that if our hope ſhould be in Chriſt Ieſus in regard of this preſent life onely, our condition ſhould be more miſerable then other mens, ſeeing that true Chriſtians are continually expoſed to diuers afflictions, and from time to time doe ſuffer great tortures & troubles. But what would it auaile to liue in the world, and there to ſubſiſt and be a thouſand yeares, if it be in the fire of calamities and ſundry oppreſſions? There cannot then bee propoſed vnto vs, a more certaine refuge and helpe, nor a more ſweete comfort and ſupport againſt the miſeries and infirmities of this preſent life, then the aſſured hope of the reſurrection to a better life. When we ſhall beare about vs no longer the image of the

the first earthly man, but of the second, who is the heavenly *Adam*; and that this corruptible and mortall bodie shall put on incorruption and immortalitie. The sure confidence of Christians, is the resurrection from the dead, wherein we shall haue a glorious bodie, which shall be so reynited to the blessed soule, and the soule againe to the bodie, that we may be for euer with our head, fully repleniſhed with euerlasting ioy in the presence of God. The Heathens, enemies of Christian religion, haue especially impugned this Article of the resurrection of the bodie. And which is more, many of their Philosophers haue spoken doubtfully of the immortalitie of the soule. At this tyme, to the end to confirme our faith, our hope, and assured consolation, we will consider the grounds of these two Articles, aswell by the nature of things, and by certaine conceptions, as by the sound resolutions rehearsed in the holy Scriptures. Certainly, as *Gregory* the great said in his Moralls, That those who haue not learned from the Scripture, the doctrine of the Resurrection, ought to learne it of nature. For what doe men daily obserue in the continuall medley and blending of the Elements, whereof all visible things are composed, but proofes of the resurrection of the dead? Wee see by the vicissitude and reuolution of time, the Plants and Trees to lose their greene leaues, which wither and fall off when Winter comes, after in the Spring to sprout forth againe, and the earth to become greene & gay as before. If the smal kernells of so many seuerall seedes, somewhat before, or at the Spring doe grow, shoot vp, and become so great, that they are Plants and young Trees in the Summer, or in the Autumne following; Shall wee say that the same God, who hath giuen this vertue to seedes, is not able to doe as much in the most noble of his creatures, and made expresly for his glory? Christ Iesus propoundeth this argument, when hee sayth in the 12. Chapter of S. *Iohn*, Verily, verily, I say vnto you, if

the wheat corne falling into the earth doe not dye, it abideth alone, but if it dye, it bringeth forth much fruit. And S. *Paul* in the fifteenth Chapter of the firſt to the *Corinthians*, Verſ. 35. &c. But ſome man will ſay, How are the dead raiſed vp, and with what bodies come they forth? O foole, that which thou ſoweſt is not quickened except it dye, and as for that which thou ſoweſt, thou ſoweſt not that which ſhall come vp againe, but bare corne as it falleth, of wheat, or of other graine. But God giueth it a body as hee will, and to euery ſeede his owne body.

The Patriarch *Iob*, in his fourteenth Chapter, deſcribing the frailty of our life in earth, prayeth God in theſe tearmes; Turne from the man that is afflicted, let him be at reſt till hee come to the end of his life, as a hireling. Then he addeth: For if a Tree be cut downe, there is hope, and it will yet ſprout, and his branches ſhall not fayle: Although the root thereof waxe old in the earth, and the ſtocke thereof be dead in the ground, yet feeling water it will bud, and bring forth bowes, as a Tree newly planted: But man dyeth, and all his ſtrength is gone, yea man breatheth out his laſt gaſpe, then where is hee? Theſe are the complaints of *Iob*, extreamely afflicted, beholding in his condition, the condition of ſuch like himſelfe, not ſpeaking preciſely nor determinately, much leſſe after the manner and meaning of *Epicures*. On the contrary, both his wordes of the tree cut downe, and growing greene againe, and that which hee addeth preſently after, makes it plaine what ſenſe and feeling hee had in his ſoule, of the doctrine concerning the reſurrection. The waters (ſaith he) flow from the Sea, and the Riuer decayes and is dryed; ſo mans lies in the earth, and riſeth not to wake againe, till the heauens be no more, they ſhall not wake, and they ſhall not be awakened from their ſleepe. It is well ſaid, for our bodies being cut off, and layd vpon the earth, and in the earth, in the day of death ſhall take

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root againe, haue bud and fruit, that is, ſhall liue againe. They ſhall indeed reſt in the earth, vntill the end of the world: And as S. *Peter* declareth in the third Chapter of his ſecond Epiſtle, Verſe 10. The day of the Lord ſhall come as a theefe in the night : In that day the heauens ſhall paſſe away, with a whizzing tempeſtuous noyſe, (It is that which *Iob* denoteth by theſe words, There ſhall be no more heauens) and the Elements ſhall melt with heate, and the earth and all the workes therein ſhall be quite burnt vp. But moreouer, the ſame Patriarch maketh a plaine confeſſion of his faith, vpon this Article in the 19. Chap. Verſ. 25. ſaying; As for me, I know that my Redeemer liueth, and that he ſhall ſtand the laſt day on the earth, and although after my skinne, wormes deſtroy this body, I ſhall ſee God in my fleſh, whom I my ſelfe ſhall ſee, and mine eyes ſhall behold him, and none for me. So then it may bee demonſtrated from the firſt teſtimony of the tree cut downe, after growing greene againe, that the reſurrection of the fleſh is not aboue, nor beyond, beſides, nor againſt nature. Notwithſtanding wee acknowledge, that the mighty power of God ſhall then bee ſeene, as it was when hee rayſed vp Chriſt Ieſus ſhut vp in the graue, as the Apoſtle witneſſeth, *Rom.* 1. 4. *Epheſ.* 1. 19. 20. And in the third Chapter of the *Philippians*, at the end; From heauen (ſayth hee) wee looke for the Sauiour, and the Lord Ieſus Chriſt, who ſhall change our vile body, that it may be faſhioned and made conformable to his glorious body, according to the working and efficacy, whereby hee is euen able to ſubdue all things to himſelfe.

Among the ancient Theologians S. *Baſil* doth propoſe, and ſet out an image of the reſurrection in thoſe Inſects, which wee call Silke-wormes. Wherefore doe you wonder (ſayth he, in his expoſition of the ſix daies) at the change which ſhall bee of our bodies at the day of the reſurrection? Seeing you ſee ſo many mutations and changes in the very inſectes, eſpecially in the hor-

ned *Indian* worme. It is firſt a Caterpiller, which turnes to a Silke-worme. Moreouer, it keepes not this forme, but is changed into a Butter-flye. You, thoſe women, who artificially winde vp your quilles and bobbins of ſilke, and ſo cunningly and wittily twiſted on your fine skaines and clues, to make the moſt coſtly and curious garments that can be worne; Remember you the diuerſitie of this admirable worme, to gather from it a cleere and certaine teſtimonie of the reſurrection, and beleeue that one day our bodies ſhall be otherwiſe, then they be in this preſent life, and in the graue. *Tertullian* in the booke which he penned of the reſurrection of the fleſh, confirmeth this Article of our faith, by reaſons worthy memory. What difference is there at the firſt beginning to giue vs our life, and after to reſtore it againe? We cannot diſpiſe the fleſh of man, except wee would alſo diſpiſe the Lord and Creator of the ſame fleſh. The earth, from whence the body of our fleſh was taken, is vile; but that which is abiect and contemptible in his originall, may bee excellent in regard of his very ſubſiſtence and matter. Gold is but yellow earth, and yet is much more precious then any other earth. Doe we call the fleſh vile, wherein God hath infuſed the breath of his Spirit? which the Sonne of God hath priſed, hath willed to be baptiſed, and commanded to receiue the holy ſignes of the Sacrament with thankeſgiuing? True it is, that the workes of the fleſh, that is, of mans nature corrupted by ſinne, are condemned, but not the fleſh it ſelfe, which the Sonne of God hath reſumed, and taken into the vnity of his perſon, being God-man euerlaſtingly. Moreouer, the accompliſhment of the laſt iudgement ſhould bee imperfect, if the whole man ſhould not appeare there, to the end that hee who hath ſuffered in his body, for the confeſſion of the truth, may receiue remiſſion and repoſe, and that hee whoſoeuer, hath made the members of his body ſlaues to execute wickedneſſes, may be puniſhed. Alſo, it is meete that

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we ſhould take vpon vs to ſpanne with our fingers, and meaſure with our arme the miracles of God, who alone (as all people who are not altogether brutiſh doe auouch) doth wonderfull workes, of purpoſe that there might bee many choyce and rare things in the world, and not to be paralleld, whereof the reaſon is hid from vs, though we ſee the things themſelues. But there is a great difference betweene the deſtruction or annihilation, and the change of nature. As we beleeue the reſurrection of this our fleſh, ſo is it certaine that the nature of the ſame fleſh, ſhall ſubſiſt and remaine in the life eternall: But the condition ſhall be changed, in as much as this fleſh, vile and miſerable, ſhall be made glorious and happy. Theſe are ſome proofes brought by *Tertullian.*

Lactantius Firmianus in his Booke of the Heauenly Reward, Chap. 23. obſerueth, That the Pagan Philoſophers, who deſired to diſcourſe of the laſt reſurrection, haue confounded and ſoyled this Article of our faith, as al the Poets haue done. *Pythagoras* maintained, that the ſoule did tranſmigrate and paſſe out of one mans body into anothers, and that he himſelfe in the *Troian* warre was *Euphorbus*. *Chryſippus* the Stoicke hath made a better anſwere, who in his Booke, *De Prouidentia*, diſcourſing of the reſtauration of the world, addeth; This being ſo, wee ſee that it is not impoſſible that after our death, at the end of the reuolutions of ſome ages, wee may bee reſtored againe into the ſtate and condition wherein we are now. But (as *Lactantius* addeth) the faith of Chriſtians is much otherwiſe, and their hope much more certaine. For they vndoubtedly beleeue the reſurrection of the fleſh, confirmed by moſt ſacred and inuincible proofes of the holy Scripture, by the promiſes of God, and by the motions of the Spirit, which rayſed vp Chriſt Ieſus from the dead, as the Apoſtle declares it in the eight Chapter to the *Romanes*, ſaying, If the Spirit of him that rayſed vp Ieſus from the dead,

dwell in you, hee that rayſed vp Chriſt from the dead, ſhall quicken alſo your mortall bodies, becauſe of the Spirit dwelling in you. True it is, that the wicked ſhall riſe againe in their bodies, but this ſhall not bee for any communion they haue with the body of Chriſt Ieſus, nor with his Spirit, but ſimply by the abſolute power of God, who ſhall giue them againe their being, life, and motion to ſuffer the ſecond death, being for euer damned in their bodies and ſoules. So then, ſuch a reſurrection cannot be counted grace, nor called regeneration, nor a reſurrection to life, but a repairing to condemnation, whereof S. *Iohn* writes theſe wordes in the twentith Chapter of the *Apocalips*, Verſe eleuenth, &c. I ſaw a great white throne, and one that ſate on it, from whoſe face fled away the earth and the heauen, and their place was no more found. I ſaw the dead great and ſmall ſtanding before God, and the Bookes were opened, and another Booke was opened, which is the Booke of Life, and the dead were iudged by the things which were written in the Bookes, according to their workes. and the Sea gaue vp her dead which were in her, and death and hell deliuered vp the dead which were in them, and they were iudged euery man according to their workes. And the wicked were caſt into the lake of fire: this is the ſecond death. And whoſoeuer was not found written in the Booke of Life, was caſt into the lake of fire.

Bleſſed then bee God the Father of our Lord Ieſus Chriſt, who by his great mercy hath regenerated vs into a liuely hope, by the reſurrection of Chriſt Ieſus from the dead, to obtain an incorruptible inheritance, which cannot bee defiled, nor fade away, reſerued in the heauens for vs, who are kept by the power of God thorough faith, to haue the ſaluation prepared to be reuealed at the laſt day: wherein we reioyce, being now made heauy by diuers temptations, as it is meete, to the end that the triall of our faith, much more precious then

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gold, (which periſheth and yet is tried in the fire) may turne to our prayſe, honour, and glory, when Ieſus Chriſt ſhall be reuealed, who ſpeaketh thus vnto vs in the perſon of his Diſciples, in the beginning of the 14. Chapter of S. *Iohn*. Let not your hearts bee troubled; You beleeue in God, beleeue alſo in me: There are many dwelling places in my Fathers houſe: I goe to prepare a place for you, and when I ſhall be gone hence, and ſhall haue prepared a place for you, I will come againe, and will receiue you to my ſelfe, that where I am, there may you be alſo. Then ſhall be the true regeneration, and reſtauration of Gods children, when the ſoule emptied of all errour, ignorance, and malice, ſhall be filled with new illumination, perfect righteouſneſſe and holineſſe, when the body clothed with glory and immortalitie, ſhall ſee death ſwallowed vp in victory. In him there ſhall be no fainting, decaying, drooping, nor old age. The bodies of the Saints, ſayth S. *Auguſtine*, in the 19. chap. of his Manuel) ſhal riſe againe without blemiſh, without deformity, without corruption, heauines, or impediment; This ſhall as eaſily be done, as their felicity ſhall be conſummated: for which cauſe wee call them ſpirituall, although their bodies ought ſtill to remaine, not to be changed into Ghoſts and Spirits. As for the corruption which now preſſeth downe the ſoule, and the vices by whoſe meanes the fleſh luſteth againſt the ſpirit, ſuch fleſh ſhall ceaſe to be, becauſe it could not be able to poſſeſſe the Kingdome of God. In regard of the ſubſtance of the ſame fleſh, it ſhall not be aboliſhed, but ſtill remaine, but euerlaſtingly glorified. For this cauſe S. *Paul* ſaid, That the body being ſowen a fleſhly body, ſhall riſe againe a ſpirituall body; becauſe there ſhall be ſo ſtrong an vnion betweene the ſoule and the body, that the ſoule making the body to liue without any ſupply of nouriſhment, and hauing no more combate and ſtriuing within vs betweene the ſpirit and the fleſh, all being then ſpirit, we ſhall not feele any ene-

mies, assaults, nor dangers whatsoeuer, without, nor within, but shall be repleat, compassed about, saciated, crowned with permanent glory. Behold, as touching this point of the resurrection of the flesh. The beleefe of this Article encourageth all Christians, but particularly wise old men, patiently to beare their infirmities and maladies; remembring the counsell of the Apostle S. *Peter*, in the third Chapter of his second Epistle; Seeing that so it is (sayth he) that the heauens and the earth must be dissolued, what manner of persons ought wee to bee in holy conuersation, and holy workes? looking for and hasting vnto the comming of the day of the Lord, by whom the heauen being set on fire shall bee dissolued, and the Elements shal melt with heate. But accoding to his promise wee looke for new heauens, and a new earth, wherein dwelleth righteousnesse. Wherefore beloued, seeing ye looke for such things, be diligent that ye may bee found of him in peace, without spot, and blameless. Let vs strengthen this Article of the resurrection by the notable sayings of S. *Paul* to the *Corinthians*, Chap. 5. of the 2. Epistle. We must all appeare before the iudgement seat of Christ, that euery man may receiue according to what he hath done in his body, be it good or euill. Knowing then the terror of the Lord, we perswade men to the faith, and wee are made manifest to God. And that which he sayth at the end of the fourth Chapter of the first to the *Thessalonians*. This we say vnto yee by the word of the Lord, that wee which shall liue and remaine to the comming of the Lord, shall not preuent them which sleepe. For the Lord himselfe with a shout, with the voyce of the Archangell, and with the Trumpet of God shall descend from heauen, and those which are dead in Christ shall rise first, afterward wee which shall bee aliue and remaine, shall bee caught vp with them also in the cloudes to meete the Lord in the ayre, and so shall we euer be with the Lord. O how great occasion haue young and old, who

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read theſe things, to thinke vpon and conſider their conſciences!

Let vs adde ſome lineaments of the immortalitie of mans ſoule; not that wee thinke that any good man doth call in doubt this truth: but becauſe we cannot too much fortifie young nor old againſt the bloudie ſcoffings, & execrable blaſphemies of Epicures & Atheiſtes, with whom the earth is couered in theſe latter tymes. Many auncient Philoſophers, as *Pythagoras*, *Pherecydes*, the *Platoniſtes*, and the Stoickes, haue ſet forth many ſayinges of the immortalitie of the ſoule, as much as they could learne out of the Schoole of Nature; And yet (as *Lactantius* declares it, in his 7. booke of Diuine Inſtitutions) ſeeing they were ignorant, wherein the ſoueraigne good of man doth conſiſt, vnlearned in the doctrine of the Prophets and Apoſtles, they apprehended not any thing of the truth of this Article, but by vncertaine opinion, and coniecture, rather then by aſſured knowledge. Yea, which is worſe, ſome of them, firſt *Dicæarchus*, then *Democritus*, and after them *Epicurus*, haue diſputed againſt the immortalitie of ſoules. *Cicero* himſelfe, who otherwiſe doth eloquently harang and pleade this cauſe in the firſt booke of his *Tuſculane* queſtions, hauing examined diuers opinions, is at a demurr & doubt euen to ſay, that it belongs to ſome god, to ſcan and to ſee which of all theſe opinions is true. And elſewhere ſayth he, becauſe theſe diuers opinions are maintained by learned men, we cannot well coniecture, which of them all is to be receiued. But as *Lactantius* ſayth, wee to whom God manifeſteth his truth, need not to coniecture.

But the ſource and ſpring of error vpon this poynt is, that thoſe who haue queſtioned the certaintie of the immortalitie of the ſoule, haue ſtood too much vpon their owne conceiptes and vnderſtanding, judging falſe and incomprehenſible whatſoeuer was out of the reach of their apprehenſion. Their reaſons are well ſet forth

and fitly confuted in the ſecond and third Chapters of the Booke of *Wiſedome*, as it followeth. The wicked haue falſely imagined with themſelues, our life is ſhort, and full of vexation, and in the death of man there is no recouery, and it was neuer knowne that any returned from the graue. For we are borne at aduenture, and ſhall be as if we had neuer beene, becauſe the breath of our noſtrilles is as ſmoake, and our wordes as a ſparke riſing vp out of our heart, which being extinguiſhed, our body is turned into aſhes, and our ſpirit vaniſheth as ſoft ayre. Come then and let vs frolicke it with the pleaſures that are preſent, chearefully vſing the creatures, and our youth; let vs fill our ſelues with the beſt wine, and with parfumes, &c. It is added alſo after; The wicked haue thus erred, and gone aſtray, becauſe their wickedneſſe hath blinded them, and they haue not vnderſtood the myſteries of God, nor hoped for the reward of holines, and haue not diſcerned what is the reward of the ſoules that are faultleſſe. For God created man to be incorruptible, hauing made him to be an Image of his owne nature and likeneſſe, but thorough the enuie of the Deuill, death is come into the world, and thoſe which hold on his ſide proue it. But the ſoules of the righteous are in the hand of God, and no torment ſhall touch them. In the ſight of the vnwiſe they ſeemed to die, & their end was grieuous. At their departure from vs, they ſeemed vtterly deſtroyed, but they are in peace. They ſuffred paines before men: their hope was full of immortalitie: hauing beene lightly, or in few things puniſhed, they ſhall be plentifully rewarded, becauſe God hath proued them as gold, and hath found them worthie of him. They ſhall judge the Nations, and ſhall haue dominion ouer the people, and their Lord ſhall raigne for euer. Thoſe which truſt in him ſhall vnderſtand the truth, and the faithfull ſhall remaine with him in loue; For grace and mercy is to his Saints, and he hath care of his elect. But the vngodly ſhall be puniſhed for their very ima-

imaginations, who haue made no reckoning of the righteous, and haue rebelled against the Lord. For wicked is he, who despiseth Wisedome and Discipline; their hope is vaine, their labours helpe them not, and their workes are vnprofitable.

From these words we gather, that the abhominable opinion of the mortalitie of the soule openeth the windowe to error, and letteth goe the raynes to all impietie and dissolution. Whereunto doth sort and agree the scoffing speeches of Epicures and prophane ones, to elude and shift off the judgments of God denounced vnto them, of which *Esaiah* in the 22. Chapter, and Saint *Paul* in the 15. Chapter of the 1. to the *Corinthians* make mention: Let vs eate and drinke for to morrow we shall die: Let vs be frolicke and merry, we haue but one day more to liue; This is the reckoning of these clamourers and brawlers, who deafe and trouble our eares with their discourses and reasons.

Moreouer, this Text of the Booke of *Wisedome* discouereth the prophaneneſſe of theſe ſenſuall, and carnall men, to proceede from this, that they judge of the ſoule of man according to their groſſe imaginations to wit, that it is no other but a reſpiration, a breath, and vapour of ſmoake: not conſidering there is great difference betweene the effect and the cauſe, that is, betweene reſpiration which proceedes from the lunges, and is conveyed to the noſtrills, or to the mouth, and the ſoule it ſelfe, which is that eſſentiall ſpirit, which formeth man, yea, doth many thinges without the adiument and helpe of the bodie, witneſſe her ſpeculations, deepe imaginations, profound meditations, ſhee being neuer idle and without motion, when the bodie is faſte a ſleepe and ſtirres not. Although then that reſpiration ceaſeth, the naturall faculties of the heart and lunges being ſuffocated, and leauing their office, the ſoule created to the image of God, is not ſtifled, and aboliſhed; ſo as there is great difference betweene it and the ſoules of Beaſtes,

which being formed with the bodies of the ſame matter that the bodies are, doe periſh alſo as the bodies, and with them: whereofit is,that the Beaſtes doe ſauour the earth, and deſire nothing but that which is earthie, and of the earth: Man on the contrary (as the wiſeſt of the Heathens, eſpecially *Plato* and *Cicero* in diuers paſſages of their writings doe obſerue) hath a diuine and heauenly ſoule, which being enfranchiſed and deliuered out of the priſon of the bodie returneth to the place of his originall; And the more generous the mind of man is, the more he luſteth after and deſireth heauenly thinges, meditating and looking for a better ſtate and condition, then he enioyeth in this preſent life. From thence it commeth to paſſe, that he deſpiſeth loſſes and troubles, calamities, wounds, and death it ſelfe, holding it a great honour to yeeld vp his ſoule in ſome valiant and vertuous exployt, and enterpriſe for the ſeruice and ſafetie of his Countrie, to the end to goe to the other life, where good men haue their reward. *Saluſt* ſayth, that the vertuous effectes and ſuffringes of the minde, are no leſſe immortall then the ſoule it ſelfe, which to vs is common with God, but the body aſſimilateth and agreeth with the beaſtes.

Another reaſon hath ſtrongly perſwaded the auncient Philoſophers to beleeue the immortality of mans ſoule: That God ſhould ſeeme otherwiſe vniuſt, if he ſhould ſuffer the vau-neantes, treacherous, diſſolute, to proſper in the world, after to eſcape his vengeance: and good men, who are induſtrious, and imploy themſelues to preſerue humane ſocietie, ſhould vtterly periſh in death, without hope of reſt at the end of their trauailes, and of ioy after ſo many diſquiets and griefes of minde, and of a crowne at the end of ſo many thouſand fought battailes and combatts.

Vndoubtedly, prophane perſons, who are bold to thinke and affirme the ſoule of man to bee mortall, doe aboliſh as much as in them lyes, all pietie and religion, they

they ouerthrow all vertuous and laudable actions and enterprises, and as S. *Ambroſe* very well ſayth in his expoſition of the worke of the ſix dayes, they are maddmen.

Furthermore, what is more avers. prepoſterous, and ill beſeeming, then to haue a ſtraight body, and a crooked ſoule, alwayes groveling and ſtooping to the earth, never lifting or rouzing vp it ſelfe toward heauen her true dwelling place? But as God our creator hath plainly inſtructed vs in his word touching the originall, end and ſoueraigne good of man: It is alſo from the ſame word, that wee muſt gather the infallible doctrines which we doe handle. Mans ſoule was not compoſed of the elements, nor fabricated, or formed of the duſt of the earth, but the Lord God inſpired it, and endowed it with diuers gifts. Little children doe obtaine even a ſoule of God their creator, to wit, a reaſonable ſoule, not of the ſeed of their fathers and mothers, but by the ſingular fauour and benefit of him, whom the Apoſtle (*Hebr.* 12.) calleth the Father of ſpirits, and not without cauſe: For although that he be the father of our bodies, yet notwithſtanding he created not our ſoules by corporall helpes; but hath placed them in our bodies as excellent lampes and lights, as *Salomon* ſpeakes of them. *Prov.* 20. 27. We call them immortall for two reaſons: firſt, by reaſon of their eſſence, which is ſpirituall and originarie, or primarie from God the giuer of it. Secondly, in regard of the grace (peculier to the children of God) for ſo much as we haue communion with Ieſus Chriſt, the eternall Word of the Father, the Prince and author of life. This immortall, and eternall life is the true happie life, and ſo much to be deſired, ſo much recommended in the Scripture. whereof Saint *Paul* ſayth, The juſt ſhall liue by faith, *Rom.* 1. 17. Alſo, who beleeueth in me hath eternall life. *Iohn* 6. 47. And the Apoſtle ſayth, Ieſus Chriſt hath aboliſhed death, and brought life and immortalie vnto light thorough the

Goſpell, 2 *Timoth.* 1. 10. For although the ſoules of the wicked in regard of their eſſence, ſenſe, and motion, be immortall, neuertheleſſe they ſuffer death in as much as they are depriued of the iuſtice, light, beatitude, and glorious life of God, vpon which cauſe the wicked who triumph, and braue it for a while in the world are called dead, and after this preſent life it is ſayd, that they goe into condemnation, and into eternall death becauſe the ſtate wherein they are then to be and remaine in perpetuall torments, deſerueth rather the name of death, then life.

Prophane people talke they know not what, in obiecting vnto vs, that neuer any came from the other world, as they babble and prattle, to tell newes of them. O the greateſt fooles and idiots among people! O ſilly ſotts! will they be ſtill madde? miſerable, and more brutiſh then beaſts, who beleeue nothing but what they ſee with their eyes and touch with their hands! According to their babble they ought to giue ouer to beleeue, that they doe participate of reaſon, ſeeing they doe not ſee their ſoule: Let them giue ouer to beleeue that our friends dwelling remote and farre from vs, doe liue and are at their eaſe and content, deſiring to ſee vs againe, and that becauſe wee ſee them no more. But to proceed, it is not ſimply true, that neuer any returned from the other life; on the contrary, the Hiſtories of the Old and New Teſtament doe furniſh vs with examples, of men and women, of young ſtriplings and damſells raiſed againe from death.

The Prince of our faith, the head of all Chriſtians, our Lord Ieſus deſcending from heauen to aſſume our humaine nature in earth, hath tould vs ample and gladſome newes, of the ſtate of heauen and of life eternall. His aſcenſion to heauen in bodie and ſoule is an aſſured pledge, that we alſo ſhall aſcend into heauen in our bodies and ſoules. S. *Paul* caught vp into the third heauen, where he was informed of the high and deepe myſteries

ſteries and ſecrets of God, from thence came to tell vs afterward many particularities of the Church. Chriſt Ieſus is in heauen, and we ſhall liue there. For although that death diſſolue the bodie into duſt, from whence it was taken; death cannot let the ſoule to returne to him, that gaue it. And when we die, young and old, let vs after the example of Chriſt Ieſus, and of *Dauid* recommend our ſoules to God, rendring them into his hands, as into the handes of a moſt faithfull keeper and gardian of them; And let vs ſay with S. *Stephen*, Lord Ieſus receiue my ſoule: being well aſſured that at the ſame houre, when it ſhall be fit for vs to goe out of this preſent life, we haue part in that gracious promiſe of the ſonne of God, made to the ſinner conuerted, Verely I ſay vnto thee, that this day thou ſhalt be with me in Paradize. This is the ſweete voyce, which ſtill ought to be ſounding in the heart of the wiſe *Vieillard*, to the end that being at the poynt to leaue this world, as his age plainely ſhewes him, his conſcience doe not ſmite and checke him, to be a prophane perſon and a contemner of God, to be obdurate and hardened in his ſinnes, and that Sathan bawle not in his eares, that ſeeing thou haſt delighted in nothing but to ſatisfie thy luſtes, to follow thy affections and deſires, that thou art an hypocrite, a lyer, murderer, an vncleane perſon; in effect that thou haſt loued nothing but the world, that thou haſt not carried the name of a Chriſtian, but to liue in all carnall licentiouſneſſe, renouncing the guide-ſhip of the ſpirit of truth, and holineſſe, thou ſhalt ſpeedily be with me in hell. Wiſe old men lift vp your thoughts to the meditation of this doctrine of the Reſurrection of our bodies, and of the immortalitie of mens ſoules, ioyning to it the laſt Article of our Faith, to ſay in feruour and ioy of ſpirit; *I beleeue the life euerlaſting.*

CHAP. XX.

The concluſion of the Worke, with a ſerious Exhortation to Old and Young: Alſo two prayers for wiſe old men.

WHat reſteth more, but to wiſh, that that which hath beene ſpoken vpon ſo worthie a Subiect in the former chapters, may be carefully pondered and thought vpon by old men, who haue any ſence or feeling of their condition before God, who are not vngratefull for his benefites, and who aſpire to a perfect renovation. I was willing to abridge my Diſcourſe, knowing that a ſhort ſpeech ſuteth to old men, who loue to talke, heare, reade, and that practiſed precepts doe better fit them then much talke and diſcourſe. Seeing then that they haue but a little way to goe, it is reaſon that they ſpeake many things in few words, remembring what the wiſe man hath ſayd ſo long agoe in his firſt Chapter of his *Eccleſiaſtes*, That there is no ende in making many Bookes, and that ſo much ſtudie is but a wearineſſe which we put our ſelues to. I grant that it is ſo, eſpecially when we let goe the bridle, and giue way and head to ſuch curious and infinite diſquiſitions, bawlings, and controuerſies, vnworthie the age and qualitie of old men. For otherwiſe *Salomon* himſelfe confeſſeth, that the wordes of the wiſe are as goades, and that the maiſters who make huge volumes are as nayles, and ſtakes faſte driuen in vp to the head. For the Church likewiſe is the parke or folde, wherein the flockes of the chiefe ſheepheard of Soules are gathered, to keepe and conteine them in their obedience and dutie by the declaration of ſound doctrine, vttered with a liuely voice, and

and ſet downe in print and writing. If this compyled Volume and Librarie of many Maiſters and Doctors may ſerue to young and old; to my ſelfe who am freed from the errors and aberrations of young age, and who am growing old, if the yeare, commonly called *Climacterical*, ought to be held for the threſhold of old age, I ſhall haue well ſpent and imployed ſome houres of my leaſure.

Whatſoeuer ſucceſſe it hath, I firſt inuite yong men, who betimes ought to lay foundations of a comely and ſettled old age, to remember themſelues, that men haue occaſion to hope well of them, when they ſee them ſoberly and conſtantly frequent the company and are conuerſant with wiſe old men, are aduanced to places of charge in the Common-weale, or are imployed in the ſeruice of the Church, or are well ſeene or experienced in domeſticke affaires. Thoſe which ſee young men thus carefull cannot but greatly reioyce, and aſſure themſelues that after their times humane ſocietie will bee mainetained and kept intire, in good caſe and ſtate, and that her breaches and decayes ſhall finde men, who indeede will bee able to lay their helping handes to it. A young Orator ſhould haue his witt furniſhed with argument enough, if hee would amplyfie and diſcuſſe the euills and miſeries, which doe compaſſe vs about, and would purpoſe and ſet foorth the good thinges and commodities which wee want. Whence doe proceed ſo many miſeries? God hath taken away from vs many wiſe old men, many true Fathers, and men alwayes affected and forward to procure whatſoeuer was for his glory, and the Common-weale. Let poſteritie iudge more ſoundly then wee of what wee doe want. Wee doe not launce this impoſtume. It is but too much ſayd, if we ſay that almoſt all, young and old, are the ſlaues of pride, of diſſolutneſſe, of auarice, of vanitie, in fine borne to the ſeruitude & ſlauery of vices, and to the hatred of vertues.

What doth this ſeruitude beget and bring foorth? Another ſo lamentable as nothing more. Young men open your eyes, to the end that your fathers, mothers, families, may take true comfort in your vertuous proceedinges, that your countrey may receiue honourable ſeruice from you: reſemble (as the Prophet ſayth in the Pſalme. 127.) Arrowes ſhot out of a ſtrong bowe: Speake in the aſſemblies and common counſells, for pietie, iuſtice, temperance, and ſtoutly procure the ſuppreſſion of vice, and the aduancement of vertue.

Let yong men be ſuch as the Apoſtle commandeth, *Titus* 2. 6. to wit, ſober minded, to the end (that according to their vſuall wiſhes and deſires) they may be ſtrong of body and minde, well reſpected, well willed, eſteemed, and commended, with all the priuiledges and immunities, whereof the diſſolute and vicious haue no part. And what madneſſe is it, not to be willing to be imployed alwayes in doing that which they ought willingly and cheerefully to doe? Let yong men be ſuch able men, that they may ouercome the malignant one, as the moſt wiſe and welbeloued Diſciple of the Lord requires them to be, in the ſecond Chapter of his firſt Epiſtle. Aboue all, I pray them that (to crowne their age with true prayſe) they be ſober, that they reſpect ancient men, bearing with the lumpiſhneſſe and ſowerneſſe of thoſe, who haue done them many good turnes and ſeruices, and who are ſtill able to helpe and further them much. For hardly can yong age decay and wrong it ſelfe more, then in appearing, vngratefull, ſullen, churliſh, and inſolent to aged perſons.

I come now to you venerable and reuerend old men, beſeeching you in the name of the Lord our common Father, to thinke that your vndoubted prayſe, peace, felicity, aſſured health conſiſteth in this; That you bee (according to the Apoſtles doctrine) ſober, graue, meeke, ſound in the fayth, abounding in charitie,

ritie, patience, and wiſedome. The Emperour *Iuſtinian* in a certaine Edict addreſſed to Chriſtians, ſayth, That the firſt degree of ſaluation, conſiſteth in an open confeſſion of the true fayth. The knowledge of true and comfortable Antiquitie conſiſteth, according to Saint *Iohn* in the ſecond Chapter of his firſt Epiſtle, In this, if the Fathers know him, who is from the beginning. Let wiſe old men profit in ſuch knowledge, and let them not be weary to goe on, and be forward ſchollers therein, euen vntill with vnſpeakeable ioy, they behold the glorious face of the *Ancient* of dayes, and bee entertained in his heauenly Pallace. Honour is the nutriment of old men, ſo alſo is hope, yea that hope which maketh not aſhamed, the aſſured hope of a better ſtate and condition, and that taſte which wee haue, euen of the contemplation of God in this preſent life, is the ſound food and ſolid ſubſtance of wiſe old men. But let vs grow old in ſuch ſort, that wee may make a good end: that it be not reproached vnto vs in Gods preſence, that the laſt yeares of our life, haue beene the worſt of all; But let vs ſtriue to partake of that ſingular benediction, contained in the end of the Song of the wiſe *Debora*, in the fifth Chapter of the Hiſtorie of the Iudges; That thoſe who loue God, ſhall bee as the Sunne going foorth in his ſtrength. It is not to decline, but to riſe euen to midday. Our midday is to continue ſuch, neuer to declyne.

Not onely old age, but the world alſo is in a decline. Let vs then lift vp our eyes to the Eaſt aboue, let vs behold the Sonne of righteouſneſſe, let vs turne our faces that way, leaſt we periſh with the world.

When we ſhall be departed hence (ſayth Saint *Cyprian* againſt *Demetrius*) there will be no more time to repent, ſatiſfaction ſhall haue no more effect: In this world wee loſe or ſaue life. Let no man then bee hindred by his ſinnes, or by the yeares of his life, to come to the ſaluation which is offered vnto him. There

is no repentance too late to him that remaines yet in the world. The gate to obtaine pardon of God is open: thoſe which ſeeke and follow the truth cloſe, ſhall without difficulty approach to it. Although you bee ready to topple into your graue, and haue not much longer to liue, if you pray the onely true God to pardon your ſinnes, confeſſing them vnto him, and calling vpon him in faith vnfainedly, who hath manifeſted himſelfe vnto you, your requeſt ſhall bee granted, his mercie ſhall giue you grace to ſaluation, and you ſhall paſſe from death to eternall life. Chriſt affoordeth vs part of ſuch grace, hee giueth vs that excellent preſent of his mercy, hauing ſhine and put death to death for vs by the Trophie of his Croſſe, redeeming whoſoeuer beleeueth in him by the price of his blood, reconciling man to God, quickening him that is dead, by a heauenly regeneration. If it bee poſſible let vs follow after this Sauiour, let vs bee taken and recognized for his Souldiers, let vs fight vnder his banner. It is hee which openeth vnto vs the paſſage to life, which doth bring and ſet vs vp againe in the poſſeſſion of Paradiſe, which doth guide vs to the Kingdome of heauen: wee ſhall liue altogether with him, who hath made vs the children of God, and being reſtored by his precious blood, we ſhall enioy ioy for euer in his preſence. We ſhall be glorified with our head, bleſſed in God the Father, haue our fill of gladneſſe and euerlaſting happineſſe in his preſence, whom wee ſhall thanke without ceaſing. And truely whoſoeuer acknowledging his miſeries paſt, hath beene made aſſured of immortall life, it cannot bee but hee will bee alwayes ioyfull, and render continuall thankes to God. Theſe are the ſayings of S. *Cyprian*; the meditation of which we doe recommend to the wiſe *Vieillard*, and for to excite and ſtir him vp yet the more thereunto, wee doe preſent vnto him theſe two Prayers following.

O Lord,

O Lord my God, who haſt giuen to man life, vpon condition to bee a while on the earth, and then to goe thence by death, to the end to admoniſh mee that there is a better life, heauenly and eternall; Grant mee thy grace, I beſeech thee, that as alwayes I ought, to thinke by all meanes to liue holily, ſo now I may endeuour to depart happily out of this world: Let the hope to behold ſpeedily and out of hand thy glory, remooue from mee the feare of death, that I may waite in ioy for that day, wherein that approaching and euerlaſting libertie ſhall vnloſe mee from the chaynes of my ſinnes, which doe ſo mightily ouerload mee. Let this hope vphold mee ſo, that I may make no reckoning of any tranſitory thing, and let humane affections bee ſo mortified in my frayle members, that I may not deſire to beginne againe, or to continue my courſe, but to bee ſoone at an end. Grant that I may not bee carefull for this wretched body, and this decayed building, but ſo much onely as may bee fit for this ſhort life, which remaines for mee to vſe. Eſpecially, fortifie my minde againſt the many impoſtures, and guiles of Sathan, which doe compaſſe mee about on euery ſide. I am aſhamed that I am become a childe againe, and worſe then a young man, who doth forge yeares to himſelfe, and doth dreame of immortalities in the ſhadow of death. Suffer not this fond confidence of lingering ſtill in the earth, inſenſibly to ſteale away my life from mee, ſo as without thinking on it, and too late, I ſhall finde my ſelfe at the end of it, ſurpriſed, and ſuddenly taken, deſperate and paſt hope; whereupon would follow a vaine complaint, to haue wretchedly caſt away thy graces, to ſee my ſelfe ſhackled with an vnſupportable chaine, and from which I feare to bee looſed. My life is betweene my lips, why then ſhould I pant, and ſigh after tranſitory thinges? What haue I any more to doe with the profits, and

commodities of this life ? My weakenesses doe bidd mee enough to turne my backe to all infamous leudnesse and licentiousnesse, and, O my God, though I should be stronger then I am, should it bee to offend thee? My sight is dimme, and decayes, my hearing is dull and deafed ; should I reuiue these dead senses, with the remembrance of old pleasures and new also? O let mee not, with new crimes and sinnes, increase and adde to mine iniquities past ! And if thy fauour hath vpheld mee in my young age, oh let mee not abuse it in old age; or vilely sinke into the bottomlesse gulfe of death, notwithstanding so many graces of thine, for which I am bounden and indebted to thine infinite goodnesse, and am to make account before thy iudgement seate. Thy holy Angels, shall they mourne ouer mee ? Thy Spirit, shall it be made heauy in beholding mee? My conscience shall it accuse mee, to bee hypocriticall and malicious ? Make this old age (O Lord) free from stupiditie, and sottishnesse, from pollution, from weakenesse, talkatiuenesse, from arrogancie, bragging, doating, from too much niggardship, and from vnnecessarie, vaine, odious expences; make me become charitable, honest, sober, temperate, alwaies mindfull of my neere departure, and desirous of that immortalitie, which I hope for. In fine, let my old age haue nothing that I may feare, nothing that my friends and enemies may lament or condemne. Let it be beloued and welcome vnto mee, in that it will make mee shorly to returne into thy heauenly Pallace, where thou shalt wipe away the teares from mine eyes, where I shall see my selfe deliuered from all sinnes, filled with thy grace, and closed about with blissefull glory, in the holy company, who there continually magnifie thee. O my God, deliuer mee from these so many cares and miseries, which doe presse me downe, to the end that at the houre of my departure I may follow thee with courage. Let this be my meditation continually: Let me

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be releaſed from the vaine imployments, and buſineſſes of this world, not ſetting my ſelfe to any thing, but that which directly concernes my calling, and behauing my ſelfe in ſuch ſort, that both thoſe which dwell neere me, and thoſe which are farre and remote from mee, may from my behauiours and carriage, take example of pietie, iuſt dealing, and holy manners. Let mee bee an enemie to Atheiſme, and ſuperſtition, and ſincerely addicted to thy ſeruice, according to the rules of thy word. Graunt me I beſeech thee this grace, that I may carefully meditate on whatſoeuer I haue vnderſtood, or perceiued of thy wiſedome, power, and mercie in the wayes of my life. That I may euery day learne that, whereof to be ignorant, it would be both ſhamefull vnto me, and dangerous.

Aboue all roote out of my heart all wicked guile and craft, and graunt me the grace to walke before thee in a ſincere and honeſt heart, hating euill in my ſelfe more then in an other, to bee a louer of plaine dealing, of peace, of equitie, of meekeneſſe, of puritie, of innocencie of life. Let theſe be the ornaments of mine age, and let thy ſpirit ſo direct, comfort, and ſtrengthen me, that I may not be too much deiected, though I become deafe, blind, weake, & lame. Onely let me haue ſtrength left and remaining, to prayſe and call vpon thee to the laſt gaſpe, ſo as the weakeneſſes and decayes of my bodie may be borne vp by the ſupply of thy graces in my ſoule, which deſires not to be and remaine in this priſon, but to bleſſe and prayſe thee. Suffer me not to conceite ſtill on moneths and yeares, but that at euery ſteppe and moment of tyme, I may remember my departure out of this preſent life, that my whole thought may be, that I muſt once pay this debt, leaſt being ſuddainely taken, I caſt away my ſoule. When then the appoynted tyme ſhall come, graunt I beſeech thee, that I may ioyfully depart, and with fervent deſire lift vp my ſelfe to thee. Let thy goodneſſe, O Lord my God,

cauſe me to imploy my laſt dayes to the ſtudie and meditation hereof, not fearing to leaue and reſigne this life, whereby I ſhall no more offend thee. but ſhall glorifie thee continually. The apprehenſion of ſo happie a day, which ſhall be the birth day of my eternall and vnſpeakeable bleſſed being, let it make mee to reioyce before thee, my Lord, my God, my heauenly Father, thorough Ieſus Chriſt thy ſonne my redeemer. Amen.

O Eternall God and almightie, heauenly Father and mercifull, which haſt beene my hope from the firſt day of my life, and during all the courſe of the ſame, and vntill this great age haſt by infinite wayes, cauſed me to feele thy prouidence, care, and protection, thou art he to whom I haue recourſe as to my God, my glorie, my ſaluation. My legges are feeble, but I lift vp my ſelfe vpon the winges of my thoughts, even vnto thee, who art my ſtrength in infirmitie, my light in ſo great darkneſſe of my vnderſtanding, my life in death which compaſſeth me about, beſeeching thee to be pleaſed to forget the ſinnes of my youth, and to haue no more remembrance of my tranſgreſſions, but remember thy faithfull promiſes, to looke vpon the woundes and ſuffrings of thy ſonne my pledge and Sauiour, for whoſe loue be pleaſed to pardon mine iniquities. Suffer mee not, O my God, for euer to caſt thee off and forſake thee. Be pleaſed to annoynt the eyes of my ſoule with the ſalue of thy ſpirit, that I may continually behold thee, and that acknowledging my ſelfe a poore way-faring man, and a ſtranger in this world, as all my fathers were, I may earneſtly aſpire to thee, and to the countrie where the bleſſed are, and where thou haſt prepared a place for all thine elect. Graunt that I may ſee my ſelfe deliuered out of the waues and ſtormes of the dangerous Sea of this world: O Lord teach mee to know mine end, and the number of my dayes, to the end

that

that seeing that the flourishing state of this humaine life hath no abiding, but is compassed with sorrowes, and oppressed with labours and paines, and then the more dangerous when we least feele them, I may giue my selfe to the studie and exercise of that wisedome, which doth teach me to renounce the world, and my selfe, and to meditate vpon the heauenly happinesse of thy kingdome, to the end that my heart may be there where my treasure is, the head and spouse of the Church, and where thou hast prepared for them which loue thee incomprehensible joyes, through IESVS CHRIST, &c.

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FINIS.

Errata.

PAge 5. Line 21. for be, reade, began. p. 12. l. 14. for, from currant, r. ſer currant. p. 17. l. 16. for, middeſt was, r. middeſt whereof was. l. 20. for, and that, r. but that. l. 29. for, ſight, r. ſcite. p. 18. l. 22. for, followeth r. floweth. l. 23. for, made, r. was. p. 19. l. 21. for, of dayes, r. of our dayes. p. 22. Chap. 4. l. 2. for, fearefulneſſe, r. fearfull fall l. 7. for, reſpectacle, r. receptacle. l. 22. for, age a, r. age is a. p. 23. l. 13. for, downe, r. done l. 25. for, crimes r. ruines p. 24. l. 12. for lineaments, r. ligaments. p. 27. l. 20. for, ſpinat, r. ſpin out. p. 30. l. 3. for a wonder, r. no wonder. p. 31 l. 5. for, if this lite, r. of his life p. 36. l. 27 for, to be proclaime, r. to proclaime. p. 50. l. 17. for, porportiall, r. proportionall. p. 55. l. 3. for, wh, r. who. p. 58. l. 23. for, effect, r. affect. p. 99. l. 20. for, youyg, r. young. p. 107. l. 16. themſelues, r. themſelues. p. 120. l. 9. for, wit-r. witnes.